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TO

REV. E. WINCHESTER DONALD, D.D.,

Rector of Trinity Church,

WHOSE SYMPATHETIC AND UPLIFTING PASTORATE CONTINUES THE NOBLE TRADITIONS OF HIS PARISH; WHO, AS PRIEST AND FRIEND AND CITIZEN, IS ENSHRINED IN OUR HEARTS,

These pages are gratefully dedicated, by

LILIAN WHITING.

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THE WORLD BEAUTIFUL.

You look into the physical world for light and truth and power, but are blind to the spirit which underlieth all things. . . . I declare to you in all things it is the unseen that ruleth over the seen, and more powerful than heat and light and life and death is Armuzd, the Person of all things. Till ye have learned this, I can explain nothing that ye can comprehend. And yet to know this is the beginning of the foundation of everlasting happiness. — *Eastern Sages.*

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THE WORLD BEAUTIFUL.

SEEN AND UNSEEN.

WHEN Emerson was assured by a local prophet of his time that the world was about to come to an end, he replied serenely that he thought he could get along without it. Another half-century has made it evident to all humanity that it would be quite possible to get along without the world, in that forces of a finer order are substituting themselves for the more clumsy mechanisms of an earlier day, and that we are advancing into the realm of the Unseen, which is by no means the invisible. Seeing is a mere question of condition or degree. The Gilded Dome, seen from the

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Common, is unseen from Cambridge. From a point of view where it is unseen by the eye, it may be seen through the telescope, so that an object that is unseen is not necessarily invisible. The two terms, while not unfrequently used interchangeably, are by no means synonymous. It may, therefore, be assumed as an absolute and to some extent a demonstrable truth that the world of the Seen is surrounded by the world of the Unseen: that these two realms interpenetrate, and are complementary to each other; that the Unseen is the plane of causes; the Seen the plane of effects. It may also be assumed as a demonstrable truth that man is an inhabitant of both these worlds. By his physical nature he is related to the world of the Seen; by his spiritual nature to the world of the Unseen. Again, it may be assumed that our point of departure, in any relative estimate of the great significances of life and progress, should be made from the spiritual and not from the physical basis, and that our usual estimates, reversing this, are all wrong and

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are to be abandoned, as the world of scholarship abandons old and untrue theories in mathematics or science. In a word, the real, the positive, and significant realm is that of the Unseen; while the plane of the Seen is the rudimentary, the formative, the experimental. The relation between the latter and the former is perhaps not unlike the relation between childhood and manhood, — simply the result of evolutionary progress. To speak pityingly, then, of one who by means of the change we call death has passed on into the Unseen, is much as if a child should commiserate a man because, indeed, he had arrived at maturity.

Now if there is about us, like an atmosphere, another realm interpenetrating our own and in the closest relation of magnetic interchange with our world, — one with which we are in a perpetual condition of action and reaction; one whose inhabitants are our friends who have just left us, in that mysterious way whose nature has, for ages, arrested the attention of man, and which the Christ came

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that He might make known to us, — if this theory is a true one, is it not a fact of tremendous importance, of fairly overwhelming magnitude? Does it not, indeed, rearrange and readjust all our preconceived conceptions of life?

The accepted Christian faith has largely been the belief in the immortality of the soul through faith in Jesus: the conviction that there was, in some mysterious and unrevealed way, a principle in man that survived the death of the body, and that, when parted from it, was taken into nearer relations with God; but how, or where, was unrevealed and vague. The only possible consolation to the bereaved was the belief that when this mysterious change also came to them, they would probably, somewhere in God's vast universe, rejoin their beloved. But all was mysterious and incomprehensible. Saint Paul keenly felt the mystery. "With what body do they come?" he asked. "How are the dead raised up?" And then with his illumined intelligence he answered: "That which thou sowest

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is not quickened except it die. . . . It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body. . . . And as we have borne the image of the earthy we shall bear the image of the heavenly."

The tender, beautiful assurances of Jesus have been the stay and comfort of all humanity.

"Let not your heart be troubled; . . . I go to prepare a place for you, and if I go I will come again and receive you unto myself. . . . I will not leave you comfortless; I will come to you. . . . If ye keep my commandments, ye shall abide in my love. . . . I came forth from the Father, and am come into the world; again, I leave the world and go to the Father."

And how Jesus gave to us the assurance of joy; the positive promise that all will be well; that the heart need *not* be troubled! "These things have I spoken unto you," He said, "that your joy might be full," and again He counsels to "ask and receive *that your joy*

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may be full." Well, indeed, may Whittier say: —

> "I know not of His hate; I know
> His wisdom and His love."

Such is the incalculable power of the mystic assurances of Jesus that it is impossible for any conceivable form of sorrow or suffering not to be signally comforted and strengthened and caught away to experiences of faith in any reading of the remarkable chapters from which these words are taken. Indeed, so all-sufficing is the simple faith in Christ, unattended by theory, or explanation, or larger comprehension, that it is always possible to say of it alone, that it is sufficient for all our pilgrimage here. It is truly so.

Yet even as a child to whom the one realization of the mother's love amply sufficeth, but who, as he grows older, enters into a more intelligent comprehension of the nature of that love, so may not humanity after the gathered experience of centuries enter on a larger comprehension of the spiritual laws

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which Jesus perfectly understood, but which He could not then unfold? "I have many things to say," He asserted; "but ye cannot bear them now." Could the child in the kindergarten bear the knowledge unfolded in the college class-room? Science attests to us the ascent of the race. Individuals in advance of their time, as was Saint Paul, there have always been; but so interlinked is humanity that the great general advance is only made, as we see by history, from age to age, by the race as a whole. Is it not, then, conceivable that, on this eve of the twentieth century, humanity, as the heir of all the ages, has achieved the degree of spiritual quality which makes possible for it to receive a larger knowledge and to grasp a wider explanation of the divine law governing the relation between the Seen and the Unseen? Science and psychic study seem to support this hypothesis.

* * * * *

"Go, speed the stars of thought
On to their shining goals."

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The Stars of Thought.

Professor Tyndall asserted in a learned address shortly before his death that science would have to entirely recast its conceptions of matter. Modern science is leading us into a region where the miracle of the preceding century becomes the ordinary occurrence of the next; when the mere projection of fancy of fifty years ago is the utilized effort of the immediate present. Forty years ago Prof. Moses G. Farmer — that noble man whose character and whose scientific achievements have left an impress on the age — lighted his house in Eliot, Maine, with electricity; and the neighbors looked on and remarked how interesting it was as an experiment, although, of course, they added, it had no practical use. To-day electricity is our light and our motor, and — most marvellous of all — there are more than hints upon the air that this mysterious energy may be used in the transmission of thought without the present mechanism that now serves that end; that wonderful dream of wireless telegraphy

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is now fast assuming the proportions of an accomplished fact. It gleams before us as a sublime insight into these finer forces of Nature. To-day the ordinary telegram makes the circuit of the earth in fifty-five minutes; a telegram recently flashed the news of an Oxford and Cambridge boat-race to Valparaiso in fifty-five seconds; and these swift results are attained even with mechanism which the world is beginning to regard as clumsy and as something to be replaced by new discoveries. In 1880, Professor Trowbridge of Harvard University recognized the possibility of telegraphing without wires. There was between Cambridge and the Boston Observatory a single wire for the purpose of flashing the time from one point to the other, but this wire was interrupted, each second, by a clock. Professor Trowbridge then made the experiment of uniting a telephone and a wire one hundred and fifty yards in length, the circuit being parallel to the first, and discovered that the ticking of the clock was distinctly audible at more than a mile distant.

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This fact was published by Professor Trowbridge with some speculative theories which were at that time regarded as hardly more serious than the fancies of Alice in Wonderland, and which now, in less than twenty years, impress the scientist as a working hypothesis.

* * * * *

Counsel which the Ages kept.

In 1842 Henry discovered that electro-dynamic induction would manifest itself at a distance of ten miles. Fifteen years ago it began to be observed in London that the multiplicity of telephone and telegraph wires created a great intensity of electro-dynamic agitation, and Mr. Priece, studying these conditions, has invented the process described in the following paragraph, which is translated from an article on wireless telegraphy by Signor Mancini in the Italian review called "Nuova Autologia."

"Two broad surfaces, good conductors of electricity, are immersed in the soil or in the water, and joined by a wire in which are inserted a

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voltaic pile and a key, while at a distance another wire is arranged in the same way except that it has a telephone intercalated. When the current is made to pass in the first wire the circuit is closed between the two surfaces by means of currents which pass through the earth, diffusing themselves over a great distance; and if the distance be not too great the currents encounter the other two surfaces, or electrodes, thus originating a derivative current in the second circuit, which causes the receiving apparatus to function. As receiver, a galvanometer may be used, being an instrument sufficiently sensitive to very weak currents, but demanding a position of perfect immobility. As this last condition is lacking on board a ship, for example, a simple and practical receiver in the form of a telephone may be employed, from which a practical operator can receive by ear the telegrams as they are sent."

Sir William Crookes has recently classified a great number of hitherto unknown vibrations in the ether, — vibrations postulated by mental inference, but not yet substantiated by experimental discovery. As the astronomer

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of our century postulates a star at a given point in space, because mathematical inferences tell him it should be there, and the astronomer of a succeeding period actually verifies this postulate. The vibrations that produce the Roentgen ray were mathematically inferred long before they were discovered; and because of this verification it is not an untenable hypothesis that still higher and more intense ranges of vibration exist which are not as yet verified. May it not be that these constitute the atmosphere of that Unseen realm which forms an encircling spirit-world of which Lowell so well says: —

> "We see not half the causes of our deeds,
> Seeking them wholly in the outer life
> And heedless of the encircling spirit-world
> Which, though unseen, is felt, and sows in us
> All germs of pure and world-wide purposes."

Astronomy looks backward to the year 1849, when eventful discoveries were made in stellar science, and holds that date as a crisis year from which is registered the new Astronomy,

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"And mount to Paradise
By stairways of surprise."

The new Astronomy dates back less than forty years, and it consists in ascertaining a knowledge of the chemical nature and the physics of the heavenly bodies. Previously to this time Astronomy had been merely known as an aid to the calculation of tides and time, and navigation. It afforded material help in the routine of daily life. "The sphere of the new Astronomy lies outside the earth," the great English scientist, Dr. Huggins, tells us. "Is she less fair?" he questions. "Shall we pay her less court because it is to mental culture in its highest form, to our purely intellectual joy, that she contributes?"

Previously to 1859 any knowledge of the chemical nature of the stars "was regarded as not only impossible of attainment by any methods of direct observation, but as, indeed, lying altogether outside the limitations imposed upon man by his senses and by the fixity of his position upon the earth," says Dr. Huggins.

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If the astronomers, then, had taken the ground that man, while on the earth, could never have been intended by the Creator to discover the composition of the stars, the world would now be much the worse for it. The only thing regarding a star that could be perceived was its light. In that the scientist found his opportunity. For the light is a complex thing, and when subjected to spectrum analysis the prism revealed its secrets.

In the year of the Queen's accession to the throne Mrs. Somerville wrote of the dark lines seen in the spectroscope, "We are still ignorant of the cause of these rayless bands." In the year of the Queen's Jubilee — sixty years later — man comes to analyze, weigh, and measure the stars. He has discovered that the same elements that comprise the earth — iron, hydrogen, sodium, magnesium, *et cetera* — enter into the composition of the celestial bodies. The scientific imagination and persistence of research led the way; the scientific discoveries followed.

The higher duty, the solemn responsibility,

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indeed, of man is to read the riddle of the universe. He is placed in the midst of marvels, but he has implanted within him powers and faculties whose design is to lead him into larger knowledge.

The same methods that render scientific progress possible render psychic progress also possible. What could have seemed more absolutely out of the reach of man than the discovery of the chemical composition of the heavenly bodies? Yet they are found to be composed of the same elements as our earth. Likewise — reasoning from analogy — the spiritual world is the abode of beings like ourselves, only that they are in a higher state of evolution. Our psychic faculties are the same as theirs; therefore, it is given to us to bridge over the difference in degree, and apprehend their nature, their methods of life, the conditions that form their environment. Shall man measure and weigh a distant star, and then assert that it is from the very nature of the case impossible that he should learn to know the con-

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stitution of the entire sidereal universe? Is not the larger truth, rather, that man, made in the image of the Divine, potentially the Divine being, is formed to extend his discoveries still further and further into the very nature of the universe which must include such vast realms of the Unseen?

There is a very interesting problem involved here as to what analogy may exist between the wireless telegraphy of science and the telepathy of psychic experiment? What is thought transference? It is already recognized that thought is vibration; that the brain is a battery, and that the ether is electric in its nature and thus a conductor of the thought. If this be true, and such scientific authorities as Professor Dolbear, Prof. William James, Sir William Crookes, Dr. Alfred Russel Wallace, and a host of others affirm that it is; if it be true that a man can send a thought from his brain to that of another, both being in the physical body, — to what conclusion does it inevitably lead all those who believe in God and in the Divine Mission

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of Jesus, and in personal immortality? Does it not lead us to this train of thought? — that when the physical body dies, the intellectual and moral energy (which constitutes the spiritual man) persists; that the physical body has been conjoined with a super-physical or a psychic body, which constitutes the outer envelope, so to speak, of the soul; for as Saint Paul declares, there is a natural body and there is a spiritual body; and that if the intelligence, the immortal part, the spiritual man, can flash a vibration of thought to another, when both are clad in the physical body, how much more possible would it be when divested of the physical body to send this message. Again we must assume that our relation to each other, now and here, is a spiritual relation. When Emerson and Alcott visited each other, it was not the body of the one that came to greet the body of the other. It was the immortal Emerson, his psychic self, visiting the immortal Alcott, the psychic self clothed in a physical form. When the physical body of the one was left behind, could

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that prevent the approach of the immortal self to his friend, although still upon earth and in physical relation to a physical world? There was less obstruction between the senses and the spirit. The unfolding knowledge of this higher range of vibration is destined to solve for us the problem as to where those are who have passed through death. Spirit to spirit flashes its thought by means of a vibration through the ether; it does not succeed in this because of the physical body, but rather in spite of it, and thus, when freed from the encumbrance, how much more possible seems the communication!

The illustration of the Roentgen ray seems logically typical of the new world — at present unseen — which may reveal itself to man as soon as he arrives at the requisite development of his spiritual faculties. By the Roentgen ray the ordinary eye sees through a solid. What is that but practical clairvoyance? The higher and finer the organism, the larger the range of life perceived. May it not, then, be that the discovery, so to speak, of

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this unseen realm about us is only conditioned on the degree of evolutionary progress achieved? This speculative inquiry relates the entire subject to scientific as well as to psychic investigation and recalls those prophetic words of Kate Field: "I look to see Science prove Immortality."

* * * * *

The Eternal Answer.

"What is the harvest of thy Saints,
O God! who dost abide?
Where grow the garlands of thy chiefs
In blood and sorrow dyed?
What have thy servants for their pains?" —
"This, only, — to have tried."

JULIA WARD HOWE.

"Destroy the belief in Immortality," says the great Cardinal Gibbons, "and duty becomes but a rope of sand." The first essential condition to the entrance on the higher round of life is that man realize himself as a spiritual being inhabiting temporarily the earth, and whose normal life is of the spiritual world; that is, the life of intellectual purpose, of moral earnestness. Miss Lawrence admirably

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formulates a working creed of life in the following propositions: —

That there is no death (as we have been in the habit of viewing it).

That the great truths of life are the recognition of individual responsibility to God and of that communication which may exist between those in the Unseen and ourselves.

There is the deepest significance in those words of Jesus: "Blessed are the pure in heart, for they shall see God." To see God means that spiritual discernment by means of which we live in a consciously direct relation with the Holy Spirit. The central truth of psychic science is that the spiritual nature of man must be developed if he would hold communion with the spiritual world, and that the death of the physical body is a mere incident in the eternal progress of the man himself. Well does Browning say, —

"No work begun shall ever pause for death."

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Life is never lived normally until it is lived ideally. It is our common daily life that must become divine. It is not made divine through some mysterious transformation, at death. It is our privilege and our moral duty, as well, to achieve a constantly increasing quality of that purity and exaltation of spirit resulting from love. It has been asked if we *can* love our enemies? Most certainly. When one's own soul enters into intimate communion with God, man enters on a practical understanding of spiritual laws. To love our enemies is as practicable as it is to pay our bills. It is a part of the integrity of one's own soul. "If I wanted to punish an enemy," said Sydney Smith, "I would fasten on him the continual power of hating somebody." Through concentration on God which is but another term for prayer, one may daily and hourly so polarize his soul toward the Christ as utterly to divest himself of ill-will and to vitalize all good-will. One does not love the sins of his enemy but the real man behind the sin, with his latent

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possibilities of all goodness, — it is he whom one may love. The simple Christian faith must include this recognition. "The spirit is not helpless or needful of mediate organs," says Emerson; "it has plentiful powers and direct effects." One may live divinely if he will.

The keynote of the truth lies in this.

Religion has not asserted the imperative right of way that is its true province. It has begged the question in its pleading and arguing with man to accept the truth of his immortality. The argument against blindness is not a learned exposition of the possibilities inherent in the optic nerve, but simply to open one's eyes and see. Seeing is not merely believing; it is knowing. All the arguments that the optic mechanism is capable of beholding the gilded dome from the foot of Beacon Hill are not equal to the mere act of looking up and seeing it. The clergy have been engaged for nearly two thousand years in intellectual and emotional pleadings with man to accept the belief of a future life after

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the death of the physical body, and have presented elaborate phases of reasoning that, given such and such powers, certain results logically follow. If immortality be true, they not infrequently say, then—so-and-so, as if the absolute assertion of immortality as the base of all truth and all life and of all endeavor might be a little antagonistic, and they must plead it gently into popular favor. But the man who does not, intuitively and of his own absolute conviction, know himself to be an immortal being, must be a very poor sort of creature.

Mrs. Besant, in her wonderful address upon "Immortality," fell curiously into this negative state, and spent time in arguing the logical possibility that man had a soul and begging her audience to assume, for a moment, that hypothesis: and from that point to follow her train of reasoning. It was much as if the learned Professor Darwin, in his remarkable course of lectures on "Tides" before the Lowell Institute, should have initiated these by a learned disquisition showing that the possibilities of oceans and the earth's rota-

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tion and the moon, might, not illogically, produce such a thing as a tide, and then pleading that his audience would grant him the indulgence for a moment of assuming as an hypothesis that there were tides, and if there were — certain results followed! On the contrary, the Cambridge professor very sensibly proceeded at once on the basis that tides exist, and went on with the important presentation of scientific truth that he had to offer. If any one in the audience did not believe there was any such a thing as a tide, the worse for him! It was no part of the lecturer's duty to instruct him in that rudimentary fact. Another distinguished Cambridge scholar, Professor Foster, whose series of lectures on "Brain Forces" opened vistas of the latest results of modern scientific thought, paid his audience the tribute of assuming that they recognized the existence of the brain, and did not expend time and energy in trying to establish the fact that the brain exists. Religion is essentially a progressive science. Theology can no more lay

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down certain articles of faith as a complete compendium of the Divine revelation to man than can Chemistry, or Medicine, or Astronomy. The soul in its onward and upward path, is fitted to recognize and appropriate constant enlargements of spiritual truth.

Each man is a spiritual being now, limited and conditioned by his physical body. The spirit "has plentiful powers and direct effects." It can, under certain conditions, perceive those who have quitted the physical body, and are in the ethereal world. Psychic science has actually discovered this unseen realm, and vague conjecture is giving way to enlightenment, and to exact knowledge based on a series of experimental investigations.

Regarding immortality, the Church has begged the question always. Psychic science comes to the relief with a contribution of scientific data. The Church has done a vast and an inconceivably important work in its inculcation of morals and its emphasis laid on the supreme importance of man's relating himself to God. But the ways and

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means have been left vague and mysterious: the Church has hardly done more than plead with man for allegiance to virtue and for holding faith in something of which he could know little. Now, to hold man to moral ideals is no light thing; it is quite worth the incessant and earnest and faithful work of two thousand years. The man without moral ideals and power practically to realize them in his daily life, is not fitted to enter on any intelligent study of psychic science. The Church has done an immeasurable work, and done it — all in all — with great effectiveness. But the time has come to inform her faith with knowledge; not only to inspire faith, but to command conviction. The time has come to preach the gospel of spiritual laws: not merely to teach of a figurative Heaven or Hades whose conditions are beyond power to comprehend, but to teach the simple, demonstrable truth regarding the state of existence which immediately succeeds the present.

"Psychic Research," says an English scien-

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tist, "is admittedly a great question of this new day. The world is teeming with phenomena that have never been satisfactorily explained. Even materialistic scientists are asserting that the physical sciences must lead up to and merge into the psychical."

The importance of the larger knowledge of spiritual laws gained through psychical study is not merely, nor even mostly, a matter for the life beyond death, but for this present period of action. There is one speculative belief regarding death, however, that may well commend itself for consideration and possible acceptance. It is this: —

No evil enters into the other world. But as only good may enter, then, only so far as one has achieved goodness, does he inherit eternal life. Only in so far as he has achieved spirituality is he a spiritual being. If his intelligence, his intellectual power here, is permeated with self-interest (which is selfishness); if his *apparent* aspiration (which is divine) is in reality only personal ambition (which is without high claim), —

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then on withdrawing from the physical environment his intellectual power will be far less impressive than it was while on earth. For much that held meretricious rank here cannot pass the finer checks which are the gateway to the spiritual world. Many qualities which are really those of selfish greed and self-seeking aggrandizement pass current in this part of life for intelligence and ability. A man amasses a great fortune, and the community proceeds to regard him as a man of conspicuous powers. He may have sacrificed every Divine law in this achievement, but if he has not come in contact with the human and civil laws, he is held to be a man of integrity and rectitude. He may be a pew-holder in church; a liberal subscriber to public and popular philanthropies; a man who maintains a beautiful and luxurious home, who is a liberal supporter of political, educational, and artistic interests; a man of large intelligence, of public spirit, — in short, the type of what is called, in this world, the "successful" man. Now he dies and goes into a

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life wherein his possessions cannot follow him. He is not — he has not been — a bad man. To a great extent he has been an exceedingly useful man, and, to some extent, a genuinely good man. There are occasions on which he has acted from love, from compassion, from some Divine impulse and motive devoid of any selfish consideration. So far as these occasions are multiplied in his life, to that extent has he achieved a spiritual individuality. But a large part of what, in the physical condition, was apparent intelligence and ability falls off, because it had in it no Divine or enduring element. Only the divine *is* enduring.

And just here comes in the explanation of a fact that has puzzled those believing in the genuineness of communication from the life beyond, and which has been a matter of ridicule and a means of its denial to those who did not accept this possibility. In a recent sermon Rev. Dr. Heber Newton says: —

"You remember Mr. Huxley's sneer after attending a number of *séances*, that if the people

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in the next life had no more intelligence than was manifested in the communications thus received, he wished no further acquaintance with them. After listening to Shakspere and Milton and Bacon discoursing from the other world, we wonder whether they have lapsed back into a state of idiocy. And yet there is even here something profoundly suggestive. What is the character of nine-tenths of the people who pass out from earth? Up to the date of death have they not been empty-minded, shallow, unintellectual? What has their conversation been? What is the ordinary talk of the ordinary drawing-room? What sort of conversation do you hear in the street cars? Well, what is to be expected of these people when they pass over into another state of existence? Are they miraculously changed at once? Do they become geniuses, savants, and philosophers? Do they not continue to be just about such human beings as they were here? With the same vacuousness and emptiness, the same shallowness and superficiality? If, by any chance, such spirits get at the other end of the telephone connecting the two worlds, they ought to give us just about such communications as we receive."

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Now, add to this unanswerable truth the theory that even such intelligence — greater or less, as may be — as people manifest here is of a character largely unfit to persist in the new and finer conditions, and we have an explanation of the abounding triviality of communications that commends itself to our judgment. And, as Dr. Newton so well adds: —

"What a solemn appeal there is in such a thought as this, in human beings endowed with mind, to use this earthly life so that they may be worthy of another existence, so that they may not pass over into a higher state of existence and remain such unintelligent, irrational, inhuman beings as those who come, or seem to come, to us in many of these mysterious ways."

The conclusion is a logical sequence. The achievement of that spirituality which enables one at death to enter on higher enjoyments and noble pursuits in the life beyond must be the work of the present life.

It is not the poor negative thing of denial merely; it is the rich abounding in positive

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forces, — in generosity, consideration, sympathy and love. If one denies the less and the baser, the great and the nobler flow in. If one constantly works and thinks with the positive affirmation of nobleness and greatness of spirit, he is thereby building up his spiritual life, which is here as well as hereafter; which is a present happiness rather than a mere future reward. The study of these spiritual laws whose workings are the supreme importance of life and destiny, constitutes a claim that cannot be denied for the great work involved in Psychic Research.

Psychic science has discovered that man does not gain or assume a spiritual body at death, because he has always had it, — concealed from sight by the material atoms attracted that formed the physical body.

> "We are spirits clad in veils,
> Man by man was never seen;
> All our deep communion fails
> To remove the shadowy screen."

The poet's insight perceives the deeper truth: the truth that man is now a soul in a psychic

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body, which is temporarily clothed with a physical covering. Saint Paul, who is the deepest of occultists, explains this truth. When he asserts, "I die daily," he explains the perpetual change of the physical body. Each day it sheds and renews certain atoms. Each day it changes, and in the process of time from infancy to old age, the body is, as physiologists all teach, renewed many and many times. Yet a separation of ten years, of forty years, does not render less the instinctive sense of identity between relatives or friends who are parted, however the child may be changed into manhood or womanhood; however the individual may have become middle-aged or gone on into old age. So, by analogy, the change of aspect wrought by death will be no barrier to personal recognition. "It is sown a natural body; it is raised a spiritual body. It is sown in weakness; it is raised in power. There is a natural body and there is a spiritual body," — not there *shall be* a spiritual body, but there *is*, now, at the present time. This

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natural body is the tool, the instrument, of the spiritual body. The physical world, in all its work, its opportunities, its duties, is the school of this spiritual being, who is endowed with physical means of expression through which to gain here his measure of experience. He must live by bread — but not by bread alone. He must live by high thought, by holy purpose, as the vivifying and vitalizing principle of the work undertaken here. He is placed here to accomplish results, — to be a factor in great enterprises, commerce, navigation, engineering, finance, or statesmanship. Whether in relations of directive power, or as the humblest operator carrying out the ideas of others, does not matter, if he is doing his duty in whatever guise it assumes to him, and realizing that while he lives by the bread he earns, he does not live by bread alone, but by every word that proceedeth out of the mouth of God; and these words are, — courage, justice, consideration, sympathy, courtesy, love. He lives both by bread and by Divine

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aspirations. "Recognize in your little fight against your avarice, or your untruthfulness, or your laziness, only one skirmish in that battle whose field covers the earth, and whose clamor rises and falls from age to age, but never wholly dies," says Phillips Brooks. In this perpetual striving, this fidelity of adherence to the higher needs of the spirit, lies the secret of living in touch with the Divine energy.

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THE ROSE OF DAWN.

How mockingly the morning dawns for me,
  Since thou art gone, where no pursuing speech,
  No prayer, no farthest-sounding cry can reach!
I call, and wait the answer to my plea,
But only hear the stern, dividing sea
  (That pauses not, however I beseech)
  Breaking and breaking, on the distant beach
Of that far land whereto thy soul did flee.

Do happy suns shine on thee where thou art,
  And kind stars light with friendly ray thy night,
    And strange birds wake with music strange thy morn?
This beggared world, where thou no more hast part,
  Misapprehends the morning's young delight,
    And the old grief makes the new day forlorn.

LOUISE CHANDLER MOULTON.

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THE ROSE OF DAWN.

The old eternal Spring once more
  Comes back the sad eternal way,
With tender rosy light before
  The going-out of day.
The great white moon across my door
  A shadow in the twilight stirs;
But now forever comes no more
  That wondrous look of Hers.

BLISS CARMAN.

HE problem of communication between those in the Seen and in the Unseen is but one of the many important questions of interest that arise in the contemplation of the two worlds in their relation to each other. Objective phenomenon, even if existing, is of subordinate importance to many other interests involved. Spiritism, to use the French term as the name of a faith, comprehends all questions of the life here and now, because on the nature of the soul all our daily life depends.

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A man may believe that he holds actual communication with his friend who has passed through the change of death; but he who does not realize his relation to spiritual progress quite independently of this incident has yet much of truth to grasp. To depend upon any form of objective phenomena for one's belief in God and in Immortality would be, indeed, a futile and trivial attitude. If all that phase of belief and experiment known under the general term of Spiritualism had never been revived in modern days, the teachings of Jesus in the Divine Word given for the guidance of man would be enough. It is perfectly possible to walk by faith alone; yet if to faith is added sight, surely faith grows not less. It cannot impair our reverent sense of that sublime fact that Jesus, after the death of his physical body, walked and talked with his disciples, if we believe from the vast accumulations of evidence that our friend of yesterday, who was beside us here, may to-day communicate with us from the Unseen world to which he has gone.

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It seems a confusion of terms to speak of this world as the physical or material, and that just beyond as the spiritual, because each of the successive realms is a spiritual realm, the difference being only of degree.

The present is a spiritual world, and we are primarily spiritual beings, expressing immortal energies through the medium of physical things. Leaving the physical body, we go to a spiritual world of higher degree, and as the quality of life refines and exalts, successive realms open to the infinite progress.

Certain phases, however, of objective testimony, which seems to support the theory of personal communication between the Seen and the Unseen, hold for us all a deep interest. A large part of all this testimony persists, even after ruling out much conscious or unconscious deceit, and certain proportions undoubtedly due to other causes. Man is a complex organism, — "a machine for converting material into spiritual force," as Prof. Benjamin Peirce so well said; and mental phenomenon can be and is, as the investigations of scientific

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authorities establish, manifested in a great variety of ways between those persons still in the physical body.

Again, it may be said just here that no one, however unassailable may be his personal conviction, need feel any emotional heat of controversy in discussing the truth or the untruth of the theory that our friends may communicate with us after death. "The solar system has no anxiety about its reputation," said Emerson. If the theory is true, its universal recognition is inevitable and is merely a question of time. If it is not true, certainly its adherents will be glad to know of their error and readjust their faith; so in either case there is no need of irritation or antagonism in argument. Would it not seem, rather, a pleasant and profitable thing to take sweet counsel together; to narrate clearly and to point out the objective phenomena we may ourselves experience, and test them by that knowledge of science, of psychology, and of intuitive spiritual perception, — which must all be admitted as salient factors, since spirit-

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ual things are spiritually discerned, — to test our various experiences by all these that form the latter-day "light of the public square" which Michael Angelo advised as the test for the statue? If one relates a series of occurrences which he believes can have but one explanation, and a larger intelligence, a higher judgment, proves to him that another and a truer explanation can be made, surely he is indebted for this correction of his judgment. It must be, indeed, a poor cause that requires any special pleading.

A question not unfrequently asked is that if personal communication from those beyond death is a fact, why can it not come directly to the individual concerned, and not through some stranger of the class called mediums. The point is well taken, and there are probably few thoughtful inquirers who have not felt this wonder. It is doubtful, however, if any exact solution of the problem can be offered. It would certainly seem that one must be, indeed, "pure in heart" in order "to hold communion with the dead," but this commun-

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ion is held, or is alleged to be held, by persons who are not, apparently, more (and sometimes apparently less) spiritual in temperament than those who do not recognize any message to themselves.

* * * * *

The Luminiferous Ether. There is a theory which may be by way of truth that certain persons are endowed by nature with a quality known as luminiferous ether, and that by virtue of a superabundance of this they are able to see, or to hear, or to be impelled to write, as the ordinary person cannot. Even this, if we reflect upon it, is a quality which, while not specifically formulated, lies yet in the daily personal experience of every one. Who has not his hours of exhilaration and exaltation? hours when he is in a more radiant mental atmosphere; when his energy is at his highest vibration; when he can do the impossible, so to speak; and other hours when he is far below this condition.

> "'T is not every day that I
> Fitted am to prophesy,"

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said Herrick. Indeed, the secret of success would be to grasp the key of perpetuating such hours. They come, they go, and one can hardly say why. Is it not quite possible that such seasons are the effect of preponderating luminiferous ether, which initiate us into a more subtle atmosphere; and that if one in this state concentrated his mind upon a friend in the Unseen, he might be able by the inner sense to hold communion with him?

It is not the purpose here to discuss the phases of mediumship or to advocate or apologize for any of the existing phenomena; but merely to record some facts which, if unexplained by the theory that those in the Unseen may communicate, must rest for the present without explanation. It is not necessary to introduce any description of the various means; whether of clairvoyance, clairaudience, communications *viva voce* by the medium, the writing of Planchette, or the "automatic" writing, when the hand of the medium is believed to be "controlled" by an unseen being. All these phases, not to speak of raps

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and physical manifestations, have been before the modern world for fifty years, — constantly increasing in variety; constantly growing more refined and significant in quality. These phenomena have attracted the serious attention of a great number of leading scholars and thinkers; they have inspired conviction of their origin from unseen presences in the minds of several millions of people; they are on trial for their nature and origin in the minds of a still larger proportion of people, and so without any insistence one way or the other, certain facts may be submitted without further explanation. The little instrument called Planchette is familiar to every one, and among many curious experiments with it there may be cited a series made by Kate Field some twenty-five years ago.

* * * * *

Sunset and Star.

"Sunset and evening star,
And one clear call for me;
And may there be no moaning of the bar
When I put out to sea."

Draper, in his "Conflict of Society and Religion," makes this assertion: —

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"That the spirits of the dead revisit the living has been, in all ages and in all European countries, a fixed belief, not confined to rustics, but participated in by the intelligent. If human testimony on subjects can be of any value, there is a body of evidence reaching from the remotest ages to the present time, as extensive and unimpeachable as is to be found in support of anything whatever, that these shades of the dead do return."

M. Maeterlinck speaks of the mere act of living as something truly wonderful, adding that "to throw light upon the existence of the soul may be, in itself, a noble aim;" and Miss Field's record of her experiences with Planchette offer some typical instances of that period in support of the theory that those in the Unseen may, by means of electric force, produce writing through this instrument. Miss Field herself was a speculative inquirer, and merely recorded a summer's experience without arriving at any absolute convictions of her own. The little book published under the name of "Planchette's Diary" has long been out of print, and from it these extracts

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are taken. In the opening pages Miss Field wrote: —

"I have seen enough of what is called Spiritualism to be convinced of the honesty of many of its 'mediums.' It is too late in the day to brand as humbug all the phenomena which have been witnessed by some of the best and clearest intellects of the world. 'A rose by any other name will smell as sweet,' and perhaps Spiritualism, by any other name, will be more grateful to the sense, but that there is in it something unaccountable to science, is a conviction entertained by too many sane minds for disbelievers to consign them to a lunatic asylum. Having remarked that the majority of 'mediums' possess passive dispositions, and little education: that they are, in fact, hardly more than magnets or batteries, I felt confident that Planchette would do nothing for me; not because I lay claim to any particular culture or intellect, but because my character is positive. I am not susceptible to magnetism, and am not easily swayed by surrounding influences. Therefore, when I held my first *séance* with Planchette, and obtained no results, I was confirmed in my belief."

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After a little preliminary experimenting we find her describing this experience: —

* * * * *

The next morning, a gentleman who possesses extraordinary magnetic power chanced to call. Introducing Planchette, I asked him if he had seen it.

"No, I have heard of it."

"Do you object to place your hand upon it?"

"Certainly not."

No sooner did Mr. L. sit down than Planchette tore up and down the paper like mad, much to the astonishment of the gentleman, who became excited. During this performance, I mentally observed that I *never* should succeed in making the creature budge. This thought had no sooner passed through my mind than Planchette wrote in a large but rather distinct hand, —

"Why don't you let aids alone? J. F."

Mr. L. could hardly read his own writing, and seemed to be perfectly ignorant of the initials appended to the communication. He assured me that he did not know my father's name, and I believed him.

J. F. was my father's signature. I was not

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thinking of him at the time, and no sooner saw these initials than I remarked, "There is one letter missing."

"No," answered my mother, looking over Mr. L.'s shoulder for the first time, "your father had no right to his middle initial; he was baptized Joseph Field."

"But what does Planchette mean by telling me to let aids alone?" I had no sooner asked the question than the reply came, —

"Ruins confidence in yourself."

Mr. L. had become so exceedingly nervous that I did not deem it civil to prolong the conversation with my new acquaintance, and here the first interview ended.

* * * * *

Finally a repetition of the letter M. ended in my name, "Mary Kate Field," the three words being perfectly distinct, but peculiar in that they were written as one word. I am not in the habit of writing the name "Mary," having long since dropped it, and it was not in my mind at the time; in fact, it rarely or never is.

Had I voluntarily traced my name, I should have begun with Kate. This name was repeated

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six times, and then I was not a little amazed to see Planchette write "Your Father" three times. My father almost always addressed me as "Mary Kate." The coincidence is worth noting.

After this effort, Planchette again betook herself to her favorite occupation of "sawing," then wrote several incoherent lines, and at last "began to talk to me like a father," calling me "dear child," giving me a very sensible lecture, dwelling upon my faults, and telling me how to correct them. Planchette wrote words of wisdom, but I had no such train of thought in my mind at the time; if I had, I should have been the last person in the world to give it publicity.

Upon the conclusion of the lecture, which covered three pages, — the writing being a facsimile of my own, saving that it was very much larger, Planchette signed herself, "J. Field."

* * * * *

To-day the same trio sat down before Planchette. As she "sawed" over half a page, I asked her the reason of such a waste of paper, to which she replied, —

"Because I don't know how to manage your hand as well as I shall hereafter. J. Field."

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"If this is really my father, why have you never before manifested yourself?"

"Because *you* have never made the attempt. I have been ready time and time again to manifest myself, but you have never shown any disposition to bring yourself *en rapport* with me. I am not prone to interfere where the spiritual influence is not fully established. If you care to investigate this matter, you can have such proof as will satisfy you of the truth of much-abused Spiritualism."

"If it is not I writing, how is it that I know what word will be written just before it is traced on the paper?" (I have no idea of the sentence in its entirety, but each word enters my mind before it is written.)

"My dear child, do you suppose that I can influence your hand to write without previously influencing your brain? Don't be alarmed. I assure you that you are thoroughly innocent of abetting me in so stupendous a manifestation of power hitherto either ignored or scoffed at. Be firm and resolute. Don't let the derision of Mrs. Grundy deter you from following the bent of your inclination, no matter what that inclina-

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tion may be, provided you feel morally certain that you are serving yourself and your Creator. No one, man or woman, is given aspirations to be stifled. Nothing but untold misery can come from —"

Planchette stood motionless, and I asked if the sentence was finished.

"No," she replied.

"Then why don't you go on?"

"Because it is difficult to impress you with ideas that are but half formed in my own mind."

The sentence remained unfinished.

* * * * *

The question having been raised, whether the use of Planchette for any prolonged period might not be injurious to the medium, I asked Planchette how long she ought to be exercised.

"Three hours; say in the evening after dinner, when your mind is free, and you have visitors with whom you can much better pass the time thus than in desultory conversation that leads to no good whatever."

My mother remarked that three hours were too long a time. At this Planchette waxed rampant, and retorted, —

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"Do you imagine that I would advise anything that I *knew* to be injurious to health, and do you suppose that I am ignorant of the laws whereby man is brought into relation with what are called 'spirits,' but which are no more spirits than they were in the flesh, saving that departure from the business of earth necessitates a change of body as well as of base, for what is good for the planet called 'Earth' is not good for the sphere called 'Heaven'? Heaven is nothing but a name, believe me, which is employed by the clergy to signify that retreat where the good, pious souls of their particular —"

* * * * *

Furtherance and Pursuing.

Not of spent deeds, but of doing,
Built of furtherance and pursuing.

EMERSON.

Of one sitting when Horace Greeley was present the record runs: —

* * * * *

The company was about equally divided between Spiritualists and sceptics. As Planchette manifested a lively friendship for Horace Greeley, — quite tiring my arm by rushing towards the side of the table at which he sat, — Mr. Greeley ex-

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pressed a desire to know what friend of his wished to talk to him.

"No friend of yours, good honest Horace, for you *are* honest in spite of what the Copperheads say, — that is, you do not know me for a friend, having had no earthly acquaintance with me. My name is Joseph Field."

"Are the planets inhabited?"

"Yes."

"Where does the life of man begin?"

"On this planet. Then we are gradually removed to others as our ties become more of spirit than of matter. We make the cycle of all the planetary systems."

"Has climate any effect upon spiritual bodies?"

"Only as it affects our magnetisms when brought into relation with yours."

"Who are with you?"

"George Washington sends greeting."

"What is Washington's opinion of Grant?"

"Well, I 'm not much better at a speech than General Grant, but I think tolerably well of him, on the whole. He is not by any means a great man, but I believe him to be well-meaning. He is not a statesman, but he has enough common-

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sense to put clever men into the Cabinet. He will not betray the Republican Party, and, therefore, will be an agreeable change. He will not please the Radicals particularly."

Mrs. Field, who sat by, asked her husband if he were happy, and he replied, —

"I'm in a sympathetic atmosphere for the first time in my life. I find traces of old Nathaniel Field's (an ancestor) physiognomy not only in myself, but in our daughter."

"What sort of a man was Shakespeare?" she asked.

"Shakespeare was not a saint in life, according to orthodox notions, but he was a generous-hearted, noble fellow, and a tremendous worker. Charles Dickens is about as hard a worker as Shakespeare was."

"Would you compare the two?" continued Mrs. Field.

"Of course not, and yet there is a similarity in the order of mind."

"Surely you have not attained Shakespeare's level. How then can you associate with him?" she again questioned.

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"But I tell you that spirits are linked together by harmony, and if I am not in sympathy with Shakespeare, with whom *am* I in sympathy? Don't you suppose that Shakespeare is a teacher? Of what benefit are his heart and intellect, if he does not keep school?"

"Then he is your teacher?"

"Yes — guide, philosopher and friend."

* * * * *

"What do you think of Benjamin Franklin?" Mr. R. inquired.

"Franklin's mind was very good as far as it went, but it did not go very far. He is of hard fibre, and spiritual life has not made as much impression upon him as upon many others of inferior reputations."

"How do spirits look?"

"We show our souls. Whatever our nature, that is seen in our figure and face."

"How are spirits occupied?"

"They do almost everything here."

* * * * *

As Planchette purports to write under my father's influence, my mother has questioned con-

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cerning certain incidents in my father's life of which I was ignorant. She obtained satisfactory results. Planchette then wrote three or four pages of advice regarding my mother's health and line of conduct. It was very sensible. Afterwards I received a small lecture as to what I ought to do.

* * * * *

A Day to Come.

I know there shall dawn a day
— Is it here on homely earth?
Is it yonder, worlds away,
Where the strange and new have birth,
That Power comes forth in play?

BROWNING.

Professor and Mrs. Botta (Anne Lynch Botta) were with Miss Field at the time of which she recorded the following.

Professor and Mrs. B. called in the evening and desired to see Planchette. The Professor asked several mental questions and one written one. The answers were total failures. Mrs. B. asked how old her father was when he died.

"He died a comparatively young man."

This Mrs. B. said was correct enough, thirty-six being his age at that time.

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"Where did he die?"

Supposing Mrs. B.'s father to have been a New Englander, knowing that she was a native of that portion of America, *I* concluded that he must have died there. Planchette entertained a different opinion, and wrote, "In the South."

"Yes, my father died in the Gulf of Mexico."

Professor B. asked at what age *his* father died.

Planchette replied: "About forty."

I have forgotten whether this was three or four years too old or too young, but it was one or the other.

The sitting was stupid, and Planchette retired after advising every one who wished to receive communications to try for himself; stating furthermore that I was not a medium for any one but myself.

"It is no use," wrote Planchette, "to expect people to have faith unless they experience the phenomena themselves. I cannot see into everybody's life. It is impossible."

* * * * *

On a night when Mrs. and Miss Field dined with Rev. and Mrs. O. B. Frothingham, the following record was made: —

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We dined with Mr. and Mrs. F., and in the evening had a very long and interesting *séance* with Planchette in the presence of half a dozen persons. Planchette made a correct report of the physical condition of Mr. F.'s nearest relative, — of whom I knew nothing; gave an admirable analysis of Mr. F.'s character; referred to the nature of his ancestry, of which I was ignorant; when questioned about Shakespeare, Fanny Kemble, and Edwin Booth, gave clever criticisms thereon, and was witty as well as wise. This was the verdict of those assembled, who pronounced Planchette to be "very singular indeed."

The *séance* was too personal for the public eye. Planchette would communicate with no one but Mr. F., and expressed the greatest desire that he should himself experiment with the board for the purpose of investigation, "because," argued Planchette, "he has a clever head, and if he once believes, he will not hesitate to promulgate the truth of a phenomenon that, in one form or another, is as old as the hills."

Mr. F. manifested a great deal of interest. Planchette wrote twenty-six long pages.

* * * * *

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None of us were Spiritualists, and we naturally speculated upon the phenomena; whereupon my Planchette wrote: "Do, K. F., believe in the reality of Spiritualism! How can you doubt the truth of these phenomena? How can your mind control when so much is written that you dream not of? Soon you will discriminate, and the influences around you are so fine that you will obtain exceeding comfort from so-called 'Planchette.'"

We discussed the feasibility of my undertaking a certain work, and Planchette advocated it very strongly. I said that I should make a lamentable failure. My hand came down with two heavy raps, which, according to the interpretation of "mediums," signify a negation.

* * * * *

I met Professor H. at Professor D.'s last night, and had quite a long talk with him about Planchette. He did not attempt to deny the phenomenon, but could give no explanation of it. Of course, he totally denied the possibility of spiritual agency. He told me to watch the manifestations closely, for the purpose of getting at the truth.

To-day Planchette informs me that "science

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can't do anything with Planchette. Mark my words. They (the scientific men) will acknowledge it, and declare it to be an undeveloped law of mind. There they will take their stand, and you won't be able to make them leave it until the whole world cries aloud at their obstinacy. Christ went through the same ordeal. The scientific were not his followers."

Replying to a question, Planchette wrote:

. . . "My dear child, remember that I am conveying my ideas through your mind, and the consequence is that the combination thus formed cannot always be correct."

Mrs. H. asked: "If spirits can communicate with us, why have they not done so before?"

"The time was not ripe. Why was not the Atlantic cable laid years ago?"

Another lady present asked: "Are we to be swayed by what Planchette says?"

"Not by any means. God forbid!"

"Are we to heed it?"

"In a measure; but for heaven's sake, do not relinquish your own judgment. If advice be good according to your conscience and conviction, take it; if not, put it aside."

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"I see no good to arise from what is called Spiritualism," remarked one present, to which Planchette replied:—

"It will bring heaven and earth nearer together; it will revive the old belief in spiritual communication, and will force the sceptical to believe in a future existence, besides bringing immense comfort to those who lose their friends."

Regarding America this assertion seems almost prophetic:—

"America is a combination of all the world's forces, allied to the greatest freedom of thought."

* * * * *

Miss Field's record continues:—

We asked Planchette whether any poetry was written in the other world. This question was put after we had been told that Poe was present, and Planchette wrote:—

"We *think* in this existence. No writing. Poetry is thought, conceived, communicated, but not written."

Perhaps this may account for the terrible work Byron and others make of verse when they revisit

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the scenes of former conquests, and attempt to lisp in numbers. They are out of practice.

We asked what sort of people had the most magnetism and Planchette responded: —

"Intellectual people usually have less of it than others, because of the drain upon their vitality. Where physique and brain are thoroughly equipoised, you will find the magnetic supply to be complete. Animals have a deal more magnetism (see the horse) than men, for the reason that they are not exhausted by thought."

In closing the record of her experiments, Miss Field said: —

"Though I am not a Spiritualist, I have no prejudice against a belief in spiritual communion. The Bible teems with supernatural visitations, and if they are possible at one time why are they not at another? If we preserve our individuality in another existence it seems to me natural, judging by my own feeling of what I should be impelled to do, that spirits should desire to communicate with their friends on earth. . . . So long as facts are inexplicable the human mind will investigate, for it is the seeker who finds."

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THE ENCIRCLING SPIRIT WORLD.

How shall the field be swept clear of all the paraphernalia of ghost stories and the false supernatural which brings its double harm, degrading the souls that believe in it, and hardening into blank materialism the souls whom its absurdities or enormities drive into disbelief? You may prove one impostor after another to be false. You may demonstrate beyond all question that this or that phenomenon has nothing supernatural about it, but you will work in vain until you strike right at the root of all the folly by taking Paul's ground, and insisting that whatever unseen presences there may be about us, we and they and all the universe must be subject to the eternal, universal sway of moral law; that therefore the only way to really win the good and to really disarm the evil, from whatever region of the universe they make attacks upon us, is to live nobly, truly, purely. When men have been led to think thus of the world of spirits, then I do believe that we shall see a great restoral of healthy belief in spiritual presences.

PHILLIPS BROOKS.

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THE ENCIRCLING SPIRIT WORLD.

I am groping for the keys
Of the heavenly harmonies.

WHITTIER.

ANT made a remarkable prophecy in the following words: —

"At some future day it will be proved — I cannot say when and where — that the human soul is while in earth-life already in an uninterrupted communication with the disembodied beings of the other world; that the human soul can act upon those beings, and receive in return impressions of them, without being conscious of it, except the abnormal state of the organism of such human being will admit it. It would be a blessing if the state of things in the other world, and the conditions under which an interchange of the two worlds may take place — perceived by us in a speculative manner — would not only be theoretically exhibited, but practically established by real and generally acknowledged observed facts."

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It has taken the world nineteen hundred years to advance to the plane on which it begins to recognize adequately the simple truth taught by Jesus and explained and elucidated more clearly by Saint Paul. The truth of communion between the two worlds was vividly illustrated by the Christ in the many ways familiar to all. Instead of the teachings of the gospels being construed into some mystic and incomprehensible symbolism, they should be received in their direct and simple way. "What advantageth it me," said Saint Paul, "if the dead rise not? Let us eat and drink, for to-morrow we die." That is to say — *if* the physical life is all, then nothing matters. All the moral significance of life is destroyed. The utmost possible achievement of eighty years on this plane of life is still of little consequence, comparatively, if this plane of life were all. The boy in Dickens who rebelled at learning the alphabet on the ground that "It's no use to go through so much to get so little," would be quite right if the alphabet were all; if it

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were not the appointed means to lead out to great literatures, to the reception of great thought. This plane of life is the alphabet, so to speak. It is the experimental and the rudimentary phase of existence; but, *by means of its relation and extension into the infinite life,* it then becomes a vital part of all the future.

While it is not the province of this volume to present recorded phenomena, one or two citations of actual experiences will be given by way of illustration. Dr. Alfred Russel Wallace well says that "the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved quite as well as any facts are proved in other sciences; and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from these facts." These phenomena must be recognized as forming a portion of the general phenomena of life, and not as isolated occurrences, unrelated to other experiences. As Prof. Elliot Coues has remarked, in reply to a question regarding his belief: —

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"Do I then believe in spirits and in spirit intercourse? Assuredly I do! For am I not a spirit, like every one of you? Do I not communicate with this visible world by my natural body, my visible apparatus of relation with the phenomenal world, without being thereby shut out from my spiritual prerogative of communicating with such other spirits as I can reach on another plane, by the spiritual body appropriate to that plane of existence? Ask me for my authority for this statement, and I point first to the ascertained facts of psychic science. But if other authority be acceptable, I may quote one whom not many will be inclined to dispute when I repeat the solemn words: 'There is a natural body and there is a spiritual body.'"

To recognize the truth that life is a whole of which the event of death does not break the continuity, and that immediate knowledge of God and of the encircling spirit-world is our normal state of existence, is to touch the key-note, and find the point of departure in all philosophies. To know God: that is to comprehend the laws and their workings

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which God has made, in this lies the one object of man's existence on earth. He does not come here to buy or to sell; to produce great enterprises in commerce, in politics, in those inventions which enter into and co-operate with the laws of nature; not primarily does he come to this world for any of these; but — to develop the powers of his own soul. All these great and important activities are means to an end, and that end is spiritual development. The important inventions and enterprises that subdue a wild continent; that tunnel its mountains; that build towns and cities in its forests; that perform marvellous results in civil engineering, in the bridging of rivers and chasms; the carrying of railways up a mountain side; the improvement of harbors and of the mouths of rivers; the great inventions of the electrical world that carry a cable under the ocean; that convey the sound of the human voice a thousand miles; that with a battery of concealed magnets hold a battleship imprisoned by this subtle and invisible force as completely as if

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a granite wall had been built about her; the beam of light that makes conversation easy at ten miles distance; the graphophone, that can produce the hypnotic trance as well as a professional hypnotist, personally; the electric wire that can convey form and color, producing a picture, as well as sound; all these and other marvels, which are not less marvellous because they have grown to be familiar appliances in daily life, — what are they all in their last analysis but the manifestations of the power of spirit over matter? Of the way in which man, made in the image of the Divine, is calculated to control — not to be controlled by — the laws of nature.

"In the beginning — God." Later, man, into whom God breathed, and man became — a living spirit! What is our conception of God? A living spirit, or, rather, a spirit who is life; the Divine Source of all the life of the universe. If man, then, *became* a living spirit, by God's personal creation of him as such, how exalted is his place in nature, how significant his responsibility in the world of

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action, which is always and entirely the moral world. It is the moral universe that holds in solution and controls the material universe. Man, then, is a part of the Divine force, and it is his province to co-operate with God in the development of spiritual laws.

All progress, scientific and moral, finds its unity in the recognition that two orders of life are in direct relation, and producing corresponding effects, — one in the Seen, one in the Unseen; and that these two realms are interpenetrated, even in that close way in which the psychic and the physical bodies are united and interpenetrated while a man remains in the physical world. It is more than two great realms in correspondence to each other like the two hemispheres on earth; it is two realms interpenetrated. The great inventions are simply the recognition by certain minds, like Edison, Tesla, and others, of ideas revealed to them from the Unseen realm. The larger and the more intelligent is the recognition of this companionship about us of those who have gone on into the Unseen, the

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more exalted does the quality of personal life become.

And so, one does not regard the truth of the intercommunion between the two worlds in the light of mere phenomena for occasional consolation or satisfaction, but rather as a great practical working force of life. Faith in this great truth is the initial condition of spiritual receptivity, and spiritual receptivity is the only condition of great accomplishment.

Waiving a considerable area of conscious and unconscious deception, and also a considerable territory of mental phenomena due to other causes, there still remains an increasing mass of communication apparently existing between the Seen and the Unseen.

A clergyman of distinction whose name would be somewhat widely recognized, were it here given, has received for some few years a number of communications under these circumstances. The minister referred to is the pastor of a church in an Eastern city: the psychic is a person living in a village in the middle West who is (as is alleged) clair-

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audient, and who also writes by some force outside herself. This psychic is known to be incapable of producing the quality of writing that is given; and there have been sent to the minister, unexpectedly to him, messages bearing upon his movements and work in matters totally unknown to any one but himself, unless — as is alleged — the unseen friend companioned him and saw his movements and read his thought.

In that High Company.

Some day or other I shall surely come
Where true hearts wait for me;
Then let me learn the language of that home
While here on earth I be,
Lest my poor lips for want of words be dumb
In that High Company.

LOUISE CHANDLER MOULTON.

Some of the impersonal portions of these messages offering a rational explanation of the immediate life after death seem to invite consideration, and from them the following extracts are made: —

"The ethereal realm is a condition rather than a locality, the spirit taking on different conditions

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as it advances. A great spiritual advance enables one to pass through several realms at once, not tarrying on the way. The transportation of spirit is attended by exquisite music.

"The kings and prophets of other times received their knowledge from on high. They talked with God and heard His voice, but not more clearly than you may do if you live aright. God did not call them any more earnestly than He calls you. The difference between them and the people of to-day is in that when they received these deep impressions they listened. They heeded the message and responded, or, in other words, gave God a chance to use them. They fully realized that in order to have the Divine aid they must heed His voice.

"God did not speak to His people in warning then any more than now. The degree of receptivity makes all the difference. Indeed, if all the wonderful demonstrations of God and His power among men to-day were recorded as they were in ancient times the present manifestations would impress men far more deeply. Power, great power, belongs to the man who will heed the Divine call; who will listen to

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the voices that speak to him. Remember the downfall of those in olden times who turned away from these voices.

"God has given you a body within which your soul lives for its temporal home. Keep it pure that you may receive true impressions."

In reply to a question as to how the friend in the Unseen speaks to one in the Seen, the following was written:—

"I transport myself to your side and say, speaking just as you would to any friend, 'Come! I have something to say to you. Come with me.' I insist until you fairly hear my voice. The flesh is stubborn, and it is often almost impossible to make myself heard. Another impression is when danger threatens. I see it and go to you. I lay my hands on you and will not unclasp them, and the lightning flashes into your brain that you are warned. You see we have complete control of these things whenever it is best that calamities should be averted. There is purpose in all things.

"But you ask, in reference to calamities, why does an All-Seeing God allow them? The answer

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is, A lesson must be taught, or He would not be a just God. Since man is a free moral agent and is allowed his freedom to carry on the business of the world, calamities must happen, except when Providence averts them for a purpose. All space is peopled with spiritual beings. When you leave the body you enter this space (as you call it), but which is more solid than a million earths, and all the planets of the universe are but a pebble in comparison. Earth has a great work yet to perform. Every plan, every movement, is directed from this side. All the discoveries, all the new inventions, are projected from persons here. Our surroundings are adapted to our uses. We have homes, real houses, and gardens, and streets; but there are mysteries here beyond your power to comprehend. As one rises from realm to realm, all things become grander and more beautiful."

* * * * *

Poet and Prophet.

In all these communications the identity between the dealings of God in the remote past and in the present is insisted upon. As in the following paragraph:

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"The prophets of old listened to the voice of God and honored it with perfect obedience. Whenever they turned aside, disaster followed. Now God is the same to-day that He was then, and the voices that spoke to the prophets speak to you now. He has said, If you hear my voice and love me, you will obey me."

The reply to a question regarding the immediate experience attendant on death elicited the following, which is given literally without the condensation applied to the preceding extracts: —

"Now I wish to impress upon your mind something you should all know. When the soul departs from the body, — in other words, when the body drops away from the soul, — this soul or spirit does not *immediately* leave. To be sure, it is free, but unlike the locust it does not immediately take its flight. Like the seed planted in the earth, the new life germinates. Now do not understand me that there is any attachment holding a soul to the body, but there is a lingering in the vicinity of this body. The soul feels no regret except pity for those who mourn. In case

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of those who take their own lives, the soul is crushed for a time with the body. This is a part of their punishment — understand. God has not called that soul. It was not left to free itself through the aid of the Father of all spirits. It is very hard for you to discriminate between the guilty and the innocent. Some deliberately and wilfully take upon themselves this responsibility, while others are suffering from a weakened intellect which has made them irresponsible. It has been said that no sane man would commit suicide, but this is wrong. There are hundreds who deliberately force themselves into the presence of the Almighty, unasked. It has been explained what their fate is here. The worst phase of this is that many of them have been innocent until just before their entrance here. God is merciful and just, and in His mercy and justice He discriminates between these classes, and they are each dealt with according to His will."

A clergyman present asked, "What is the sin against the Holy Ghost?" and the reply was as follows: —

"It is this: the holy influence of the Godhead enters a man's conscience, striving with him, plead-

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ing with him, for his soul. He deliberately turns away, turns from this influence you all call the Holy Ghost. When it ceases to strive with him, he becomes hardened and nothing touches him. This influence withdraws itself, knowing there is no salvation for this soul; so when it enters here there is nothing left but the mere semblance or dying embers of what was once a human soul. Hence, total annihilation."

To a question regarding the occupations in the ethereal world the reply was as follows:

"There is just as much business carried on here as on earth. Each one is busy saving souls. What is the ultimate end and aim of their existences? Are they simply to be saved? Why should we come here and have one thing to do? God has business for us all. We help manipulate the business on earth through different avenues by a corresponding business here, — manipulated in a very different way and much further advanced.

"No heavy material, no clanging machinery, is heard, but we all have occupations. We have our tools to work with, our materials to manu-

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facture and put in use. We have our station houses where we go for information and instruction. This work I speak of is on the higher plane of heavenly existence, after we have worked out our soul's salvation.

"Labor is performed without fatigue or weariness. If one should take a microscope and hold it over a glass of water he would see millions of living things. Heaven cannot be illustrated in that way, but one may realize that there are means of discovering the invisible. One knows that heaven is all around, but, created as we are, we cannot see behind the veil, unless it is lifted. There is between the mind of man and man, darting backward and forward with the speed of lightning, an attractive force, an electric current, which, if united at both ends, creates a circle.

* * * * *

"On the higher plane we live in an atmosphere of holy communion. We visit and plan, go forth when and where we will, because after we have reached this plane we are supposed, and in reality possess, a purified existence, and this insures freedom."

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Regarding the immediate experiences at death the following was written:—

"The first awakening of the spirit is to realize the existence of God. Then the uplifting begins. The angels and archangels are not merely beings who have been created for this purpose, but they have been once upon earth, and this heaven to which you come belongs to earth and is the only one I can describe to you. Other worlds there are, other heavens there are, but one spirit of Christ for them all. One God, one Father — had you a thousand years to live you could not hear a hundredth part of these marvellous things."

The Wedge of Success.

If speculative data from the world just beyond this held no ethical relation to the present life it would not be the part of common-sense to dwell upon it. The only true preparation for the future is to live wisely in the present. Spirituality of life is not achieved by rhetorical phrasing, but by self-sacrificing service, by active energies, by a generous, outgoing love and good-will. These are the elements of our working atmosphere. Meditation must

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translate itself into action and serve as the solution of present problems. One of the problems of latter-day life is that expressed in the familiar question: How can the educated woman earn her living? It is the problem — at least *a* problem — of the day. How can the *un*educated woman earn her living? the reader may reply, with a conviction that the conundrum propounded in this interrogation quite exceeds the other. But a little reflection may suggest a doubt. Any thoughtful survey of the industrial panorama will incline the observer to believe that the purely material and immediate gains, at the present time, are far more on the side of the women whose tastes and traditions do not debar them from the more primitive forms of service, than they are for the scholarly woman who has not an overmastering enthusiasm for some special work. With that gift, the problem of life is solved. The path to success may lie through devious and uncertain ways, through evil report and good report, through denials and defeats, but to an absorbing enthusiasm it is as

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assured in final result as the course of the sun in the heavens. A fixed, definite purpose not only leads to success; it is success.

However, to return for a moment to the outlook for the college girl who has not the special bent leading to a profession: Does her outlook differ widely from that of the man who has no profession? The girl is refined, more or less cultivated (beyond the mere fact of being educated), well-bred, attractive, — a girl who would make a charming *rôle* as the daughter of a happy home. But there is no home. Perhaps the girl has not only her own future to consider, but that of a delicate and dependent mother. What can she do to earn money?

Full of that confidence which is born of ignorance, — and which is still a most important factor in the problem of living, — the girl and her mother seek a large city. They secure a furnished room or two and take their meals "out" — here or there, as they can. The girl begins her search for employment. She is neatly dressed and attrac-

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tive, with a fair literary and social culture. But what can she do? She has not exactly the requirements for a public-school teacher, although she is probably more liberally educated than many who succeed admirably as teachers in the public schools. Moreover, there is no probability of her securing a place in them if she tried. She speaks and reads two or three languages, it may be, and very likely she is sufficiently musical to play and sing in a manner to give pleasure to her family and friends. But all this is nothing from the point of view of the professional market. To teach the languages requires some gift beyond that of even a good college acquaintance with them, and the cities are full of teachers of languages, besides the schools that make them the specialty. Our heroine is not a writer in the sense of the special gift; she has doubtless contributed sketch and verse to her college paper which she exhibits with some pride, but in the literary or journalistic market such efforts are totally valueless.

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The application of the law of exclusion settles some points. Here is an engaging young college woman who cannot teach in the public schools or give special tuition in music or languages. Nor can she be a journalist or an author; she cannot sew; she sees no fitting opportunities as a saleswoman: she has not the special exact training required for a cashier or a book-keeper, though more than likely she has far greater range of general culture than many experts in these lines; she cannot compete with the experienced typewriter; factory and domestic service are not for her; and the question as to what she can do still lacks solution.

There are three other kinds of work that might especially commend themselves to the college non-professional woman: that of the telephonic service, of assistants in public libraries, and of proof-readers in book publishing houses. But curiously the pay here is very disproportionate to the requirements. A woman proof-reader — and it requires a good degree of scholarship to be an expert

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proof-reader — receives from six to ten dollars a week, and her hours are from eight to five, six days in the week. An assistant in a library receives about the same; while women in the employ of the telephonic service often work for from five to eight dollars a week, the hours being from eight till six each day. A college girl sometimes fixes her mind on being a private secretary to an author, a clergyman, or a business man. But to the author, even were he able to employ one (which he usually is not), she cannot be of much real use, for writing is not a work that can be relegated to another, and if copying is desired the typewriter is preferred. The minister cannot, as a rule, give regular and continuous employment, and the untried woman, ignorant of business, cannot be an assistant of value to a business man. What, then, can she do? Is the field hopeless? By no means. It is just here that there comes in that salient truth which we may call the gospel of the entering wedge.

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Fortune Seeketh Thee.

There lies the deepest wisdom in these lines of Emerson: —

> "Eat thou the bread which men refuse,
> Flee from the goods which from thee flee,
> Seek nothing! Fortune seeketh thee."

For the law of affinity between man and his appointed task forever holds true, and "the things that are for thee gravitate to thee."

Nor does it make the slightest difference in the world so far as ultimate success goes as to where one begins. Success is in the individual, not in the circumstance. It consists solely in the insight, or the instinct as it sometimes is, of knowing how to put in the entering wedge. If the girl, eager to advance, can simply secure any one round of the ladder on which to stand, — a mere foothold, — she has then every conceivable opportunity. The rest lies with herself. It is the inner purpose, not the outer convenience, that controls destiny. No one "finds" places; a place must be made.

For instance: recently a young woman in

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a large city who had long been trying to secure a place as typewriter found one in the mayor's office of a neighboring town. The salary was but ten dollars a week, and board cost her six dollars. The surplus was not large, it is true; still four dollars a week on the plus side is better than so much on the minus side, as it must be to one running in debt. Aside from this, however, here comes in the gospel of the entering wedge. There are both a visible and invisible side to every undertaking. The latter is the more determining. The girl who is doing her work — any work — faithfully, who is paying her expenses and something more: who, in that peace of mind which financial solvency gives her (for solvency or bankruptcy may be just as satisfactory, or just as torturing, on a small scale as on a large one), — the girl who has simply conquered standing-ground on the visible and material side may now proceed to build up her success on the invisible, which is the more real side.

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To gain the respect and the confidence of the employer is often a most potent and permanent factor in success. In the instance cited it would have been one of great value. There was no opportunity for preferment in that specific place, but the mayor was a man of a wide range of acquaintance and influence, one whose recommendation would carry weight in favor of securing elsewhere a place more lucrative and satisfactory. And, too, a margin of leisure with one's self on a basis that is at least paying expenses, is a needed prelude to entering on a wider class of work. In this case the girl did not see the opportunity; she only saw four dollars a week, and decided it was not worth the earning. So she left this foothold, instead of entering her wedge of faith, of energy, of conviction, and returned to the city, there again to engage in the struggle.

A young woman in journalistic work once remarked that she did not try to do very good work, as the paper that employed her "did n't pay much." Ah, but one can far

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better afford to have his work exceed his pay than to have his pay exceed his work. Let one do a week's work worth fifty dollars for ten dollars, and he is on the road to success; let him receive fifty dollars a week for work worth only ten, and he is on the road to failure. Good work cuts its own channel, and eventually controls its rate of compensation. Poor work, no matter how well salaried, cannot long sustain itself. One who always gives of his best, whether well paid or ill paid, will get on, for he is entering and driving in his wedge; he is in accord with that Divine law expressed by Emerson in the injunction, "Put God and the universe in your debt."

Character is an enormous factor in success. The personal impression made by the worker is almost, if not quite, an equal factor with the special gift or aptitude in the final achievement.

In the kinds of work to which reference has here been made — the telephonic, the proof-reading, the library — the girl who

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should begin anywhere in anything would, if she had the right combination of energy and faith, develop any kind of a clew into a leading to success.

Suppose, even, that for a time a girl makes no money at all besides that required for actual expenses. After all, she is living, and life itself is an achievement. If she is living in a high and holy way, she is gathering forces to control the outward situation. She is in God's world; she is ready to enter on the work that He gives her to do. She is gaining experience, — that priceless acquirement. She is learning the practical value, the infinite potency, of prayer. Perpetual aspiration will be, in some time and way, transfigured into inspiration. Let one not undervalue the entering wedge of success.

It is this power of thought that the college woman should bring to bear on conditions, — a power impossible to the less trained and cultivated woman. She must realize that thought is the greatest of the creative forces; that her intellectual discipline is a potent

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factor to shape and transform conditions; and that to begin anywhere she can obtain a foothold, and concentrate her energy and faith upon the project, is the way to develop the most limited conditions into a broad and noble outlook. Mere circumstances are of little consequence, for they are plastic to the potency of thought and of purpose. And here as elsewhere is the potent comfort of the truth that the encircling spirit-world is about one as an atmosphere; that guidance and counsel are given by God, through the natural means of those dear to us who have gone on into the Unseen world. Are they not all ministering spirits?

* * * * * *

The Date in the Ring. There are few writers on psychic subjects who do not deprecate personal allusion and citations from their own experiences, yet, from the very nature of the case, objective events and occurrences are the data from which truth must be deduced; and, as a brilliant London author said in contributing to the "Nineteenth Century"

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a paper on psychic phenomena: "Science knows nothing of secrecy; and its votaries in however humble a groove are bound in honor to share their information with all who are interested." To understand the relation of matter and spirit is to attain to life; and the truth is revealed to us in the thrilling words of Jesus: "This is life eternal, to know the only true God." To *know* God; to know Him in the sense of a growing capacity to apprehend His Divine laws, — is not this, indeed, the supreme object of existence? If the Divine laws include the speech that bridges the chasm of death, how infinitely momentous it is; and how infinitely comforting and illuminating if we may come to the realization of so sublime a truth!

In the little book of mine entitled "After Her Death: the Story of a Summer," a series of psychical experiences following the death of my beloved friend, Kate Field, are narrated. Since its publication, however, these experiences have multiplied and have increased in significance; and among them

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is one sufficiently impersonal to make its narration possible, and sufficiently striking to arrest attention.

On June 5, 1897, I had a *séance* with the remarkable psychic who is under the auspices and control of the Society for Psychical Research. It was one of a series which have averaged about one a month for nearly two years, and by means of which it seems that my friend, Miss Field, using the hand of the medium, communicates to me in writing; the messages always including more or less comment — in the same easy, natural way as in life — on the various matters that have taken place since the previous sitting. Shortly before the *séance* on June 5, there had come into my possession a ring that had belonged to my beloved friend, which was engraved inside with the date, "January 14, 1878." I fancied that this date referred to a certain event, and at the sitting of June 5 I asked her if my conjecture was correct. She replied that it was not; that the date commemorated a *matinée téléphonique* in London, in which she

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had prominently figured; in connection with the Bell telephone, she added. I had vaguely known that she had done much to introduce the telephone in London, singing through it to the Queen, and doing more or less writing; but all this had occurred some years previous to our first meeting and was only fragmentary in my mind. Nor did I know the approximate date at which the invention was fairly placed before the public. Later, I looked at a little book she had written on the Bell telephone, and discovered that it was published in London in 1878, so this established probabilities; but a thorough search among all her papers and manuscripts did not disclose to me any special record of that date (January 14, 1878), nor, indeed, even of that winter. My first meeting with her had been nearly three years later, so that I had no personal knowledge on which to draw. The summer passed, and, although I was supposed to have in my possession all her papers (preparatory to writing her biography), I could find no record of the year 1878. Early in October, however, a

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series of unforeseen events revealed that there was still another trunk of Miss Field's papers which one of her executors had placed in safekeeping, and which was immediately sent to me. All these circumstances are connected with so many persons that they are easily verifiable and could be made evidential, even before a court of law. In due time the other trunk of papers reached me, and in it I found Miss Field's journal for the year in question, 1878, and beginning with the entry for January 7, and continuing to January 19, inclusive, the following is a verbatim copy of the record with the exception of certain omissions of names. Under the dates as given Miss Field wrote: —

Jan. 7th, Monday. — I have already written twenty-one articles on the *Telephone* and inspired others. My idea is now to invite the Press to a *Matinée Téléphonique* and get one general chorus of gratuitous advertising before the opening of Parliament, when everything will go to the wall.

8th, Tuesday. — Labouchere told Nash, the solicitor, that the Telephone was splendidly managed, —

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that he watched the way the subject was kept before the public without in any way having the suspicion of advertising. He little thinks that "Puss" of his "Truth" has had the management of it all. In my opinion, women of discernment manage the diplomacy of business infinitely better than men.

9th, Wednesday. — The Queen has invited Bell to exhibit the Telephone at Osborne House on the 14th. Consequently I'll delay the press meeting until two days after, which will be the day before Parliament meets. Am writing all the invitations myself, which is no joke. Shall be particular to include all the leading provincial papers. They make opinion.

10th, Thursday. — Dr. Marston and Hermann Vezin met at my rooms to discuss with me the Spanish play the former has written on my adaptation. Neither Vezin nor I like the second act, and, after much discussion, Marston has promised to make the changes we think necessary. I believe in the play. When shall I be able to produce it? Ah, when? All comes to those who can wait.

11th, Friday. — The Telephone needs manag-

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ing, and —— and I are going to Osborne with "the show." Miss —— will accompany me. Went to Professor Bell's to-night and heard a quartette of tonic solfa singers. They sang execrably, but the effect through the Telephone was charming. All the discords were set right by electricity apparently, and all shrillness taken out of the soprano. I sang through it to my own accompaniment, and they say both voice and piano came out splendidly.

12th, Saturday. — Took an electric bath. Believe this form of electricity will do me good. Writing my Telephone invitations for dear life and packing for to-morrow. Will take my new gown of blue silk embroidered with rose buds, so that I may be prepared to go to court if asked. I must be where I can report matters.

13th, Sunday. — At 9.30 A. M. Miss —— and I drove to Long's Hotel where we took up —— *en route* to Waterloo Station. Took train for Southampton, arriving at half-past one. Going on board Prince Leopold steamed to Cowes. Weather fair. Not ill. Reaching Isle of Wight at 4 P. M., went direct to Marine Hotel, where we found rooms and succeeded in being comfortable.

14th, Monday. — Drove early to Osborne Cot-

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tage, where Sir Thomas Biddulph invited me to come in the evening. Arrived there all fine in my new gown at 8½ P. M. Met Lady Biddulph, Sir Thomas, General Ponsonby, Mrs. Ponsonby and others. Very polite, and very curious about Telephone. I sang "Kathleen Mavourneen" to the Queen, who was delighted and thanked me telephonically. Sang "Cuckoo Song," "Comin' thro' the Rye," and recited Rosalind's epilogue. All delighted. Then I went to Osborne House and met the Duke of Connaught. Experiments a great success.

15th, Tuesday. — Did n't get to bed until 3 A. M. Up at 5. Took boat at 7 and reached London at 11½. Drove to "Associated Press" and sent off telegrams to America. Went home and prepared telegrams for "New York Herald," "Newcastle Chronicle," "Liverpool Post," "Manchester Guardian." After dinner wrote notices for "Times," "Telegraph," and "Daily News." Then with Mr. —— drove in hansom to the several offices and delivered copy.

16th, Wednesday. — To-day, town all alive with the Telephone news furnished by me. Our *Matinée Téléphonique* a great success. Quite two hun-

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dred persons were present, including the American Minister, Sir Julius Benedict, Hermann Vezin, Genevieve Ward, Colonel Forney, Du Maurier, and William Black. All delighted with Telephone. The lunch was good, and nobody wanted to leave. I was on my feet from 11 until 5½, and when I got home I was deathly ill.

17th, Thursday. — Tired fearfully. Took an electric bath to revive me. Colonel —— came in during the evening and said both he and Bell were delighted with my *matinée*. Bell says my "Times" article on Telephone is the best that ever was written. Now I want to give some telephone concerts, and Colonel —— has promised to cable for Gower's telephone harp.

18th, Friday. — All the weekly papers full of the Osborne House experiments, and I 'm considered a great creature because I 've sung to the Queen. Miss Ward, Colonel ——, and I went to hear L'Ombra. A poorer opera and a worse performance I never listened to. Only the tenor deserved applause.

19th, Saturday. — Took electric bath and wrote a column on Telephone for the "New York Herald." Sir Charles Dilke came in, looking very well. He

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does not believe there will be war, but thinks the peace being patched up cannot last more than a year or two. He promised to interest House of Commons in Telephone.

This record, then, completes a narration of the following facts: that on June 5 (1897) the hand of the psychic, a stranger to Miss Field, wrote that the date engraved in her ring which had come to me, celebrated a *matinée téléphonique;* the French phrase, even to the accents, being correctly written, although the medium is totally ignorant of the French language. Had the reply been from reading the thought in my mind, my own conjecture regarding the ring would have been written. Again, the journal record shows that while Miss Field had intended the press *matinée* to take place on January 14th, this plan was changed on account of the command from the Queen to exhibit the telephone at Osborne on that date, and that the *matinée* really occurred on the 16th, two days later. Now, following the analogy of life in this world, might not the question, if suddenly asked

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here regarding an event nineteen years in the past, have not unnaturally been answered in a similar way, the memory persistent in the date of the first intention, and lapsing over the minute details of change of circumstances? These nineteen years had been to Kate Field full of intense activities. During them she had gone back and forth between Europe and America three or four times; she had been twice to Alaska; she had made two or three journeys to the Pacific Coast; she had passed a year in Salt Lake City studying the Mormon problem, and had traversed the country during several lecture seasons filled with a rush of engagements; she had founded and conducted for five years her own review, "Kate Field's Washington;" she had made the journey to Honolulu, and, greatest of all, she had passed through the change of death. In view of this breathlessly busy period is it not rather an added proof of the identity of the writer that the answer varied slightly from the literal facts — when those facts came to light — for if, by any conceivable possi-

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bility (and there seems to be none), the information to the sudden question was obtained in any other way, it would have been likely to follow literally those facts. The question was also asked as to where she obtained the ring; and the reply, written through the hand of the medium, was that she herself bought it and had it engraved. This is negatively corroborated by Professor Graham Bell, to whom I wrote asking if he gave her the ring, or if he had any knowledge of it, and who replied that he had not; so the law of exclusion supports Miss Field's statement that she herself purchased it and had the date engraved.

The number of communications purporting to be from Miss Field, made to me through the hand of this psychic, would, of themselves, fill a volume. To a considerable extent they contained statements of a nature that could be verified, and it is the simple truth to say that there was not a statement of this character made but that was verified on trial. These statements not only included objective

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facts so inwoven with the affairs of this life that verification was possible, but also included individual characteristics, and often bore reference to some intimate matter of personal confidence that had been made, during her life, between her and myself. Not unfrequently would I see a question being written out in which, calling me by name, she would ask if I remembered saying to her, so-and-so, at a given time? Such questions as these often referred to the most intimate and sympathetic interchanges of thought which had passed between us during her life on earth. Again, the sensitiveness of spirit to thought would be demonstrated by reference to some matter of which I had been thinking, and the time vividly specified, as, for instance: "Last night when you stood by the window looking out and thinking of —— —— (the matter being stated), I was by you. I saw you place lilies by my picture, and then go to the bookcase for a volume that you took down."

On one day I had gone with a friend to

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Mt. Auburn with flowers to place above the urn containing her ashes. The next day at the *séance* with the psychic, she asked, calling me by name, —— "Who was the lady with you yesterday?" I replied, giving the name, and asked, with amazement, if she saw us? to which she returned: "Yes, your errand attracted me."

It is impossible to narrate instances which are inwoven with the most intimate personal experience, in a manner intelligible to the reader. It can only be affirmed that the results of close experimental study corresponded perfectly with intuitive recognitions, and corroborated them in a manner to attest the reality of the intimate companionship of spirit which may be experienced between those in the Seen and in the Unseen.

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THE RING OF AMETHYST.

Mortal, if thou art beloved,
Life's offences are removed;
And the fateful things that checked thee,
Hallow, hearten, and protect thee.
Grow'st thou mellow? What is age?
Tinct on life's illumined page,
Where the purple letters glow
Deeper, painted long ago.
What is sorrow? Comfort's prime,
Love's choice Indian Summer clime.
Sickness! — thou wilt pray it worse
For so blessed balmy nurse.
And for death! — when thou art dying
'T will be Love beside thee lying.
Death is lonesome? Oh, how brave
Shows the foot-frequented grave!
Heaven itself is but the casket
For Love's treasure, ere he ask it, —
Ere with burning heart he follow
Piercing through corruption's hollow.
If thou art beloved, oh, then,
Fear no grief of mortal men.

MICHAEL FIELD.

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FRIENDSHIP A SACRAMENT.

MONG the papers of Kate Field was found copied in her clear, beautiful hand these lines from Thoreau: —

"Is your friend such a one that any increase of worth on your part will really make her more your friend? Is she retained, is she attracted by more nobleness in you, by more of that virtue which is peculiarly yours? Or is she indifferent and blind to that? Is she to be flattered and won by your meeting her on any other than the ascending path? Then duty requires that you separate from her."

The paragraph assumes an even deeper significance from having been stamped with her noble appreciation. Friendship in its true sense is the Divine part of life, and the communion with the angelic is best learned by the communion of spirits, — for the human

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being is, primarily as well as potentially, the spiritual being even in this part of life. So divine an experience as friendship should be divinely lived. It is a sacrament, and should be held in living faith and perpetual sweetness of spirit. Friendship should be held amenable to an appreciation of high qualities, as well as considered in the light of mere social entertainment. In its higher aspect, it is also the love and appreciation of character, irrespective of the fact of personal return. It is good for the soul to love what is great; to estimate at its true value an illumination of spirit, even though it does not especially shine for our personal benefit. The term is, indeed, a larger one than that restricted to the mutual relation of companionship, although the latter is the perfection, the very inflorescence, of friendship. The perfect companionship is the most exceptional of joys, and a joy so dependent on temperamental relation and on conditions that are, so to speak, prearranged, that it can never be made a matter of will or of con-

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scious choice. Our companionships are our magnetisms. The friend whose appearance never interrupts, but always inspires; with whom one would always choose to share music, painting, poetry, the drama; in whose companionship the delights of travel are doubled; the friend whose presence is always harmonious and infinitely dear, — is one with whom mutual relations are determined by something higher than the conscious choice of the moment. To have all friendly feeling and good-will toward another does not in the least presuppose this magnetic relation of companionship. That must establish itself, or it can never be established. It cannot be demanded as a right or entreated as a favor.

The species of selfish exaction which sometimes masquerades under the name of friendship ignores all these spiritual laws. It establishes its so-called love as tyranny. It calls sharply and reproachfully to account the fact of an unanswered letter, an unpaid call, a failure to inaugurate intimate social rela-

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tions. Such feeling has nothing at all of love for another; it is mere self-love, that, failing to realize all it exacts, turns to hatred and bitterness. True love is patient, serene, helpful. Its very quality is that of sweetness of spirit. If it fail to receive personal attention at the moment, it can rejoice that this attention is being given to concerns that are, perhaps, important in their trend and possibilities. If one's friend is occupied with something more important than personal attentions to himself, shall he not be glad and rejoice? Shall he not realize that the best of any individual life is the contribution that it makes to the general uplifting of all life?

Nor can any one ever fail to receive all the love and interest that he inspires, while, conversely, no entreaty or demand can gain for him that which he does not inspire. The one not all the powers of earth or air could withhold; the other not all the powers of earth or air could bestow.

The sympathetic magnetism that springs spontaneously between two persons cannot

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be made or unmade by conscious choice. It is the mutual recognition of the higher selves of each. Such a relation endures, though it be not supported by outward intimacy. As Emerson so vividly expresses this truth: —

> "I fancied he was fled,
> And, after many a year,
> Glowed unexhausted kindliness
> Like daily sunrise there."

Some subtle and intimate communion of spirit, irrespective of outward meeting, keeps true friendship alive. Does not this fact tend to confirm the theory that we live largely, here and now, the life of the spirit to a degree not always registered by the lower consciousness? Another practical question of all right purpose recurs to one in the speculation as to whether it is, or it is not, possible to live the daily life of peace and good-will toward men? Not merely to those who are nearest and dearest to us; not restricting it to our own family, friends, and pleasant acquaintances; but also to live the life of peace and good-will toward those

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who are disagreeable, distasteful, unkind, or wrong? Toward those who jar on our feelings, or who are actually unjust and wrong in their attitude toward life? Can we set out from this point of departure, and live the Christ-life of peace and good-will toward every human being with whom, actually or theoretically, we have to do? Because only in fulfilling this do we truly follow Him. Love is the fulfilling of the law. By love alone do we live the life of the spirit.

And what is this spiritual life?

The life of the spirit is not to be considered as merely identical with devotional attitudes or with religious exercises. It is a life and not a litany; a conviction deeper even than a creed. If the life of the spirit could only be lived during stated periods of worship, it would be inevitably a thing apart from the daily, hourly life of the world of busy and burdened men and women. But it is the life that is possible in every pursuit, every storm and stress, in every situation. It is the life that is still richer and more abundant in

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the press of daily demands, for there is the very theatre of its action, the very fibre of its reality. A religious recluse may find his personal luxury in giving himself up to personal devotion to religious ecstasies; but the teacher in a school, beset with exacting demands; the lawyer in his office, with crime, with injustice, with tissues of falsehood confronting him in the difficult problems of his work; the superintendent of organized labor, with unreasonable demands or complaints ringing in the air about him; the laborer himself, suffering from defective conditions, from rank injustice, tortured by the privations and sufferings of those dearer to him than himself; the saleswoman at the counter, facing again a long day's task, made unduly hard by the thoughtlessness and selfishness of many of her customers, — how shall they live this life of the spirit? What is the life of the spirit? It is joy, peace, and love. Can the man or woman in hard, sad, and exacting conditions live the life of joy, peace, and love? Here we face the problem.

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Our standards of value are somewhat wrong. The one supreme purpose of the soul's sojourn in this world is to develop its spiritual powers in this complex plane of manifestation. Whatever circumstances and conditions conduce to this end are fortunate circumstances and conditions, no matter how difficult or how uncomfortable they are. Whatever circumstances hinder this development are unfortunate ones, no matter how alluring to the senses.

The qualities that fit the spiritual being to enter on the next stage of life are those of energy, patience, persistence, of intellectual grasp, of moral balance, or spiritual aspiration. They are the culture of sweetness of spirit, of sympathy, of untiring helpfulness and unselfish interests. The culture of these qualities is that which promotes the life of the spirit. It is, therefore, the life that may be lived here and now.

There can be little question that the higher self, one's real self, dwells perpetually in the unseen and in a more direct communion with

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the Divine forces. To the degree in which we can realize this higher self, establish an identity with it, to that degree can it manifest its powers on this physical plane of life. That is what is sometimes called the subliminal self, whose powers, when unlocked by the hypnotic trance, or by some sudden and supreme occurrence, reveal so marvellous and unsuspected a store of energy or of knowledge or power. To live constantly the life of the spirit instead of the life of the senses is to live in receptivity to this higher self and its remarkable powers. It is so to live that one may avail himself to an increasing extent of this illumination and force.

So to live is richness of life; so to live is to find perpetual joy, peace, and love; it is to radiate happiness. One may miss pleasures — and pleasure; but happiness is the Divine atmosphere, and we may live in it if we will. Pleasure appeals to the senses alone; but happiness appeals to the spirit, and it is created by love and good-will.

Perplexities and trials, far from making

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impossible the ideal life, really create for it opportunities of growth and development. Probably the explanation of the perpetually recurring vexations, disappointments, and misfortunes are that these are the divinely appointed mechanism to develop the higher qualities. How does one acquire patience, serenity, generosity, save through their exercise in meeting trials and sorrows? These obstacles are as essential to spiritual development as the practice of the scales to the development of the skill of the pianist.

There are three mental states that can overcome ill fortune: these are concentration, meditation, and equanimity. If trials come, lift up the heart to God and pray to learn the lesson that He sends it to teach.

Thus will one live the life of the spirit; thus will he rise to the fulness of Divine peace.

Surely, the entire panorama of life would be changed were we to live simply and entirely by the law of love. The only real misfortunes or ill fortunes of this world are due

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solely to the defective fulfilment of this law, — a law which we all intellectually accept, which we constantly affirm with our lips and as constantly deny with our lives. The largest part of the unhappiness of life springs from the discords, the vexations, the irritations of ill temper and of selfishness. In the holding the thought of what is due to ourselves, instead of the forgetfulness of ourselves, lies a large proportion of our unhappiness.

Now the one most precious and priceless possession on earth is peace of mind. It is the mental capital out of which all worthy work springs. It is the first and the one indispensable condition of any achievement worth the name. And when one comes to think of it, his peace of mind is seldom invaded by others, but instead by his own moods, his own trains of reflection. Life should be radiant, abounding, serene, with the positive serenity of high purpose and noble exhilaration, not the mere passive repose or even inertia that is sometimes mistaken for serenity. Serenity is the state of

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abounding purpose, of generous enthusiasm, — of the continual outgoing; not at all of passivity, or of brooding over one's real or imaginary trials.

There are persons who are like a clock that must be wound and regulated every day. They are in the state requiring perpetual repair. Left to themselves, they develop evil states, after the fashion of a stagnant pool of water. They brood over what they are pleased to call neglect, if they are not called up, written to, looked after. The mental attitude that they term their friendships is always disintegrating and decaying, because preyed upon by the corrosive element of self-love. If one does not reply to the note, return the call, or otherwise pay some special attention to this type of person, then ensues immediate ill feeling. Instead of generating the good, the generous, the outgoing, and the uplifting, there is generated the morose, the jealous, the exacting. Let a meeting take place between the disaffected person and the one toward whom he is cherishing this morbid condi-

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tion of feeling, and very likely the cobwebs are cleared away, and all is fair. But it will not remain so. The person whose feelings are in a chronic state of injury, whose good temper has to be wound up and perpetually repaired, will immediately discover some new grievance, and will require to be pacified or placated over again, or else relapse into his dark and evil state. Such people are a social problem. They need help, and yet help seems of no avail. For no infelicity of temperament can be overcome from without, but must rather be overcome from within. That is, no one can do it for another, but each must do it for himself. There is, indeed, no greater trial than any association with a person who is always in a chronic state of being slighted.

Insult and slights are something that the well bred do not recognize. "Only a gentleman *could* insult me," said a well-known English wit, "and a *gentleman* would not." Now, if a boor insults or slights one, or attempts to, it is beneath self-respect to notice it; on the other hand, if he does not intend

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to do so, it is certainly a failure in self-respect to imagine it. So, in either case, the matter is equally an impossible situation for one to assume. The individual who is well bred, poised, serene, is living the invigorating life of outgoing generous enthusiasm, and noble faith and high devotion to the Divine service in the service of humanity. What time has he for petty, selfish brooding over real or fancied wrongs?

No friendship is worth the having or the holding that is not self-regulating and self-respecting; that cannot hold its own serene right of way and perpetually replenish and strengthen itself from the Divine realm. Anything lower than this is not friendship at all, but some lesser form of social relations.

To be *in* the world, but not *of* it; to take as the living ideal the life of Christ, as animated by that most potent law of spirit influence, — the law of love, — this would be to transform all the present social panorama.

How the ever-conscious realization of the shortness of this part of life would lead one to

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so live as to hold his perpetual peace of mind and sweetness of mental attitude! If one has done you injustice — has wronged you — forgive it, forget it, and bury it deep under a return of sweet and generous good-will, and good deeds, if they be possible. Thus will the life of each be newly invigorated with the Christ spirit.

There is no better remedy for the morbid mental state that generates bitterness and discord, than the open air; the silent, imperceptible but potent influences of nature. The atmosphere is spiritually restorative. The winds of heaven blow away the discordant conditions. Fill the days with active work and thought, with that positive good which effectually excludes evil, and life shall grow clear and sparkling and fair as the crystal brook leaping on its course.

"Play the sweet keys, would'st thou keep them in tune," counsels the poet.

* * * * *

"Askest, 'How long shalt thou stay?'
Devastator of the day?"

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Devastator of the Day.

The interruptions that occur daily and hourly in the lives of busy people have never been embodied in the Litany as one of those temptations from which we pray the Lord to deliver us, but it is by no means sure that some of the trials that beset us, and which are duly specified by the Church, are not, after all, of less immediate importance to us than this same matter of the little and insignificant interruptions which, in the aggregate, consume and fritter away the time that should have been resplendent in results; which are corrosive and destructive in their action upon one's storage of energy. Each in itself is a trifle; all, in the aggregate, become colossal, and assume the attitude of a crushing, destructive, disastrous force. And because of this the matter of interruptions is one that assumes the place of a very real problem in the lives of all of us. Shall they be accepted as a feature of the Divine will o'ershadowing our life? Shall they be rejected as merely one of the insidious forms of temptation which encroach on the weak individual will and para-

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lyze its endeavor? However trifling are the daily details that go to make up this problem, all busy people can hardly fail to agree that it is an inscrutable and an unsolved problem. The casual looker-on might naturally suggest that interruptions are of all grades and qualities; that some of them are needful, and are the Divine call at the moment; that some of them are trifling and without true claim. And this is true. But how to decide? How to discriminate? Each one is, as a rule, a new experiment, and the average mind, not being clairvoyant, can only judge after testing it,— after which the time is broken and gone, and, alas! not unfrequently one's patience and serenity have gone with it. Not that they should have gone. Not that were we ideal beings, living an ideal life, they would have vanished. But the most of us are struggling more or less insistently, as may be, toward our ideals, keeping the ideal quality of life in sight and never giving up its pursuit, but still far behind it; still so remote from its realization that we should despair were it not for the

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Divine aid which is so freely given all who seek it, to the utmost measure of their receptive ability, and which is unfailing and unceasing.

One has, we will say, a special matter of work to be accomplished within a given time. It is not merely nor even mostly a matter of time, but of mental condition. There comes up the card of an unknown caller. He denies the visitor. Again and again this is repeated. To his request that the visitor communicate by writing comes the reply that the matter is personally very important, and that the interview must be had. He resigns himself to the inevitable, and the unknown caller appears with a scheme "for keeping up the sun at night," or some other equally practical and rational (?) performance, which one is calmly requested, not only to enlist himself in, but to furnish — presto! — a list of the names and addresses of all his friends, that they, too, may undergo the disciplinary visitation of the persistent caller. Now he reflects that this is a world where the Golden Rule is a social law,

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and that as he would not wish his next-door neighbor to inflict him with a note of introduction to this promoter of schemes, so he will not agree to the demand that he inflict his neighbor; and the zealous promoter, baffled in his selfish and egotistic desires, by no means conceals his emotions. Of course one may wish the guest had assimilated the counsel of Talleyrand, but he has none of the subtlety of the French wit, and his language — such as it is — reveals his sentiments to a degree that is all the more jarring because it is so absurd and so devoid of any reason for disappointment or reproach. And to the average person such an episode jars on his nerves and actually breaks up his otherwise peaceful day, especially if repeated every hour or two. And again one asks, *What* is the right course? Not what is merely easy, what is self-indulgent, but what is right? What is the duty in the way of our close human relations?

There is a solution, and it lies — in love. It lies in the achievement of that abounding spiritual grace which transcends mere petty

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anxieties or annoyances. Any one who scrutinizes his own conditions carefully will see that it was not the five or ten minutes which the interruption consumed that ruined his day; but that it was the state of mind in which it left him, — annoyed, exasperated, as may be; and that could he have kept intact the spirit of love and good-will, he could instantly have resumed his work and kept the even tenor of his way.

And surely if our religion means anything for us it means this. It means the achievement of the spirit of Jesus. Is not this the victory over ourselves, — the victory of our higher nature over our lower, one worthy an effort? Is not this that positiveness of the Divine life which is to be our realized ideal? Then "the doing of your work shall be no miracle, but you shall be a miracle." Every day shall then be noble and inspiring, filled "with the richness of the life which has come to you from God."

The perpetual interruptions and demands of the natural life are the mechanism for

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developing spiritual growth. They are the means by which each one's quality is tested. In these one is brought face to face with his brother whom he has seen. Here is his call. Here is his opportunity to express on his present plane of life all those beautiful ideals he has caught from a higher plane. Here is his opportunity to lift up his heart.

Happiness and harmony must always be held to be in the nature of spiritual achievements. That very interesting book, the latest, and, alas! the last work of Philip Gilbert Hamerton, called "The Quest of Happiness," appeals to the thoughtful reader in a way to fascinate the attention. The subject is the most practical of any of the daily issues of life. Happiness is not a specific thing, *per se*, but it is a result, — a fine inflorescence of spiritual activities and finer harmonies. In a certain sense it is one's own fault if he is not happy; that is to say, if he is in a state of unrest, of mental suffering from jars and annoyances, the cause lies in himself. It may not be in a specific and conscious wrong-

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doing, but in some errors or mistakes which have produced this result, and which he must live out and live down and overcome by spiritual power.

No small degree of minor unrest and annoyance is caused by that class of personal friends (?) who take a mischievous delight in relating to one all the untrue, the unjust, and the annoying remarks they hear made about him, and while the whole matter is so petty as to be unworthy of notice, the effect is about as agreeable as the sting of gnats. This is a source of unhappiness that does not require any transcendent genius to eliminate. One may listen to it once, perforce, and call all his pride and dignity to his aid and give no sign of tortured nerves; but if he places himself in circumstances to listen to a repetition of it from the same person, he quite deserves all the annoyance he may receive.

Idle and inconsequential people, whose conversation only consists of harsh personalities, there will always be; but such associations

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can' be avoided. It is not worth while to waste energy in denials and discussions, but ignore all the lower ground, and rise to the serene and fair upper plane of thought. Mr. Hamerton enumerates many of the causes that lead to unhappiness. Every enlargement of life, every multiplication of relation, is an open door, leading to new possibilities for unhappiness as well as for happiness. "By the extension of our interests in life we are constantly seeking for new kinds of happiness," he says, "and at the same time exposing ourselves to new troubles, of which in a narrower existence we might have remained ignorant. If, then, complete happiness were possible in the world, it would most probably be realized by persons of a very simple nature, leading a very narrow life, and placed in such a situation that their few and limited faculties would find sufficient exercise without the strain of over-fatigue."

There is a Chinese proverb that it is not worth while to cut off one's feet to save buying shoes. It may quite typify the truth

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that it is not worth while to limit our excursions into life for fear of possible infelicities attending each enlargement; for it is this enlargement for which we live. This is that progress for which human life is designed, and which is its true achievement. "And grow we must, though we outgrow all we love," said Dr. Holmes. Progress we must, even though we enter on regions of difficulty and trial. The end, not the means, is the important point.

Success is so often named as a synonym for happiness that it invites attention, and the terms might well be interchangeable were the term "success" truly applied. As commonly used, a man is called successful when he wins a great fame, or makes a million of dollars, or secures some position of commanding power. Yet these things, while they may co-exist with success, are not, necessarily, success in and of themselves. True success lies in the quality of life, in the simple, upright, generous, and loving nature. It is just as much success to live the

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life of integrity and aspiration, as to compass some striking achievement. Mr. Hamerton says that the element of happiness lacking in his own case was that of success in his work. But this is a false measurement, for happiness should lie in service and usefulness, rather than in the winning of fame. He who is living from the higher forces, in touch with the Divine life, cannot be unhappy. He has gained a peace that the world can neither give nor take away.

> "The cheerful play
> Of love and hope and courage," —

those are indeed the elements of the higher felicity of life.

The secret of living is to realize in outward acts and experience the spiritual, the real self. The positive force of will, which is but energy brought to a high potency, will enable any one to act from this nobler plane. To bring the will into perfect harmony with the Divine plan is to secure all the infinite force of the Divine power, and thus aided a purpose is invin-

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cible. To bring the purpose into harmony with the Divine power is like bringing any act on the physical plane into harmony with the laws of that plane. If one jumps off a roof toward the ground, he reaches it because the force of gravitation is with him. If he jump toward the clouds, he does not reach them. The same law holds on the spiritual plane.

The thought may not unfrequently suggest itself to one as to how he would live if he knew his time in this part of life was absolutely limited to one day! In a haunting bit of verse occur the stanzas: —

"We should fill the hours with the sweetest things
If we had but a day;
We should only drink at the purest springs
On our upward way;
We should love with a lifetime's love in an hour,
If our hours were few;
We should rest, — not for dreams, but for fresher power,
To be and to do."

It often suggests itself as more than an open question if the greatest fallacy and fail-

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ure of life is in not laying sufficient emphasis on the value of the present, and in ascribing too much importance to an unrevealed future. As a matter of fact, we are creating that future, and what a man will be and will have a year — ten years — from a given day depends precisely on the quality of his life on that day and the succeeding ones. That one shall reap what he sows is as inevitable as the law of gravitation or of attraction. The differentiation of life is not in circumstances, but in the quality of the personal power brought to bear on circumstances. The conviction that life is "a vale of tears," but that sometime and somewhere marvellous compensations await the comer, is a fatal fallacy, while the real truth is that nothing awaits one save what he himself creates out of the conjuncture of his own powers and of circumstances. "He who sows to the flesh of the flesh reaps corruption; but he who sows to the Spirit reaps life everlasting." And it rests with one himself whether he shall sow to the Spirit or to the flesh.

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If one were to know that a certain day or week were his last in this part of life, how generously, how thoughtfully, and how tenderly would he live it! Then the question recurs, why not so live now, each day, each week, each month, thus creating for one's self the most beautiful future?

* * * * *

Lift up the Heart.

This absolute personal control of each man over his own future lies in a twofold power: the one being that integrity, moral purpose, aspirations, have a creative power of the most potent character; and the other being in that one attracts to himself the spiritual companionship and sympathetic co-operation of just such quality as his own. There is an objection, often preferred, to the faith in the companionship and communion with those in the Unseen, — that only those of a lower order in the life beyond death are attracted into the sphere of this world. Nothing could be more remote from the truth. One might as well refuse all social intercourse with those in this world, on the

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plea that if he have companions at all, they must be of a lower order, and therefore he will have none. Now the order of one's companions and associates depends on himself. If he is noble and exalted, he does not attract nor is he attracted to the base and the unworthy: and only more deeply and unfailingly does this law hold true in the realm of spirit. One attracts to himself from the unseen world companionship of the same order and quality as that of his own spirit, with the exception that *in proportion to the purity of his aspiration* does this quality of companionship come to him of a still higher order than his own. Thus one creates his own world. He need not abjectly feel that he must accept sorrow, trial, defeat, and disaster at the moment, because compensation somewhere awaits him. The law of transmutation supersedes the law of compensation. One may bring to bear, on the moment, the potent force that transforms all: that changes dulness into radiance, trial into joy, depression into exaltation. And how? Simply by

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lifting up his heart to the Lord; by bringing himself into response to the Divine life. Let one do this "while it is called to-day." He need not wait for some vague and remote future to bring to him joy, as the tides of the sea cast up shells and sand, but he may create it for himself, at any and every moment, simply by keeping in harmony with the higher life. If he were going to that life in a day or a week, how he would strive to achieve it in the last vanishing hours! But why not as well strive to live it for its present joy and richness? We talk of the life of heaven, but why should we not live it here as well as hereafter? We are spiritual beings, in our essential selves, at this moment, or we are nothing. As spiritual beings it is ours to live the life of the spirit, — which is joy and peace and radiance.

The time has come in the era of progress when humanity begins to realize its spiritual development. All the signs of the times point it out. The discoveries constantly being made of higher laws are an impressive

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attestation that register the movement. With the new year came in Tesla's discovery of the vacuum tube and its wonderful light; and hardly a week later came the announcement of the discovery of a perpetual light found by a certain chemical combination placed in a glass globe, which, when the air was exhausted and the globe sealed, would burn as long as the globe lasts. The discoverer claims that there is but one force in all nature, — that of vibration; that all space is pervaded by matter, which is energy. Certainly the world is on the eve of new revelations, and life is to be lifted up, even here and now, to the Divine plane.

Perhaps the most practical counsel in the way of determining one's own future is conveyed in the words: —

"Begin now the eternal life of trustful consecration and sanctified service, consciously drawing your innermost life from God."

Often must the question occur as a vital problem to almost every one, — *Is* there any

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way of keeping one's life up to date? so to speak. Is there any conceivable plan or method by which one may arise, free and untrammelled, in the morning, wakening into abounding energy and exhilaration to take up a new life for the new day, instead of coming to an instant and discouraging consciousness that the things of yesterday and last week, and of the last season, even, are pressing upon him their burden. Contemporary life — in the city — is an embarrassment of riches, and it would often seem, indeed, as if one's friends and acquaintances were all animated by a common zeal, a united purpose, to deprive a worker of the faintest possibilities of pursuing his aims and fulfilling his duties. One confronts the situation in despair. It is madness to wish that one had no friends, — what would life be without them? It is perhaps even unwise to wish they were not all such delightful people, — although, were they less charming, it would be far easier to deny one's self the multifold opportunities of social intercourse. But the

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last analysis of the situation generally results in revealing to one that the root of the entire evil is procrastination, and the lack, on his own part, of timeliness in action. There comes, for instance, a day on which it is all but impossible for him to yield to the temptations of Mrs. X.'s charming reception; but he recalls that this is the last one of a series, and that he has weakly and negligently delayed throughout all — any one of which, at the time, he might have gone to — to be confronted by the last, when there are really obstacles in the way. A week before, a month before, he might have gone as well as not. Then comes the caller, who sends up a card with an unknown name and a special request to be seen. One sends a message begging him to kindly write his errand; but, presto, back comes the servant with the word, courteously phrased, that the lady's or the gentleman's business is not of a nature that can be communicated by writing, but if you will name an hour of another day the visitor will appear at that time. But

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ah! one knows by the sad realities of experience that if he name the eleventh hour of the eleventh day in the future, he will be, when it arrives, more deeply submerged than even at the present, and he resigns himself to receive the caller. As is usual in such experiences, the message could as well have been written; but though one has found this to be the case ninety-nine times, who dare predicate it will be true on the one-hundredth? The call of one stranger would not break up a half-day, but the repetition of this two or three times is quite sufficient effectually to dispel any concentration of energy. Still one yet realizes that if he could by some miracle once be able to start fair, with the things of yesterday and of last week consigned to their proper background, he might take heart again and go on.

"He only is rich who owns the day," says Emerson. Is there any magic by which one may achieve the vantage ground of owning his day?

There is such a vantage ground, and it

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can be achieved. It is an ideal, but ideals can be realized. That is what they stand for. It is the purpose of an ideal. The key to this achievement is timeliness. The clew to the labyrinth is punctuality and thoroughness. The secret of gaining the vantage ground is to redeem the tendency to procrastinate. It is far better for a busy worker to overtax himself a little, even, that he may waken to a clear margin the next morning, than it is to arise to take up the work that should have been finished yesterday. Punctuality — the habit of doing the right thing at the right moment — has never been canonized as a virtue, nor has procrastination been regarded as a vice. Still there are some of the regulation virtues which make less real difference in the conduct of life than this quality of timeliness, which is not included in the list; and there are vices which do less practical and absolute harm than the pernicious habit of procrastination, which no one ever dreams of classing among the sins of humanity.

Yet when one comes to think of it, time is

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an element of the most serious importance. The letter that is answered at the hour when the reply is needed may be productive of infinite comfort or value to both the writer and the receiver; but a delay until the matter in question has gone beyond the decision or the shaping event makes the reply valueless. And so with the words of social intercourse which, "fitly spoken" on one day, are without significance or influence on some other day. Life is progressive. Events, circumstances, change daily. The deed that saves a man or a nation, if done at the right moment, is worse than useless if delayed until the man and the hour have passed by. There are points of mutual agreement among time, place, and circumstance; but once unimproved and the opportunity recurs not again.

Could there be a more practical form of personal reformation for the Lenten period than the vigilant correction of the habit of procrastination? Life would be transformed could each one rise to a new day, each morning filled only with its own matters,

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and not with those of the day before. Then, indeed, might one enter upon the life of trustful consecration and sanctified service.

It may always be set down as a working axiom of life that discord and trouble can be eliminated; that one may live each day and every day above petty annoyances and worries. For all this region of fret is entirely distinct from the region of sorrow. The latter is not infrequently a Divine messenger bearing its heaven-sent message, giving its appointed measure of discipline and regeneration, and the Angel of Sorrow and Renunciation is often the one that leads man out of darkness into light. Sorrow ennobles and exalts; but fret and worry degrade and demoralize. Sorrow comes with ministry; worry comes as a corrosive and pernicious thing.

For its causes are very largely the action of the lower qualities, — of selfishness, envy, jealousy, — of all, indeed, which results from the absence of love. If one loves his neighbor, he is not jealous of him; if he love, selfishness and envy are crowded out. Beside

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this, love is the vital, creative force, and whosoever has this constantly achieves new conditions and advancing states of life.

So much love, so much force to act upon outer affairs. He who finds his currents of thought verging to the unkind, the ungenerous, the inimical; whose mind, in its unconscious action, is in a discordant state, fretting at circumstances, or persons, — is doing himself the gravest injury. He is creating, on the unseen side, which is the most potent and determining side, conditions which he must live out sooner or later.

> "We shape ourselves the joy or fear
> Of which our coming life is made,
> And fill our Future's atmosphere
> With sunshine or with shade."

Day dreams, the habitual meditations that go on of themselves in the mind, are prophecies and potencies. They are the creative factors of future states. "Out of the heart are the issues of life." Not infrequently one finds his thoughts running on in discordant currents. He recalls the remark which he

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has heard that So-and-so has made about him, and he dramatizes to himself a sarcastic and scathing reply. He gives himself a bitter enjoyment in reflecting how crushed So-and-so will be when he receives this, — which he deserves. Then he frets because of this or that loss or accident or ill turn of fortune, and frets again because of some loss or ill turn that has not, to be sure, occurred, but which he fears *may* occur, sometime and somewhere. And *if* it should, he sees plenty of disastrous results. Now as we are all fallible beings, and as confession is said to be good for the soul, could not most of us plead guilty to more or less such hours of mental torment as these? "The other day," related A, "I chanced to remember in the morning that B told me he had spoken so-and-so to C about me, and had narrated C's reply. I began to wonder what else had been said that he did not tell me, and succeeded in working myself up to resolutions to treat them both very coolly henceforth. When, again, it dawned on my mind how very unwise as well

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as unlovely was such an attitude, I asked for Divine help and guidance to bring me again into the state of love which is the state of joy and happiness, and I wrote to B, inviting him to dine with me the next day. He came, and some turn in the conversation revealed to me how utterly baseless and wrong had been my suspicious and unkind thought, and I learned a lifelong lesson from the circumstance."

These dark states of gloom, distrust, suspicion, envy, or hatred are of the evil realm; they are Hades, so to speak. Does one choose to live in perdition? Even if one has been wronged, to dwell upon it with bitter thought simply increases the injury. "We are never hurt till our souls are hurt," says some one. And it is not in the power of any human being to hurt the *soul* of another. He may harm him in various ways of the losses and crosses of temporal affairs; he may harm him in the estimation of others, — but only one himself can hurt his own soul. Let him persistently return good thought and hold right purpose, however unjust and unkind

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the other may be, and in the end he shall conquer. It is the law and the prophets.

For "man is a soul, using the body for an instrument." As a soul he is, even while clothed with the physical body, an inhabitant of the spiritual world, and an associate of the spiritual beings by whom he is companioned. Let him live worthy this high companionship. Let him assert his privileges as one akin to the Divine and formed to partake of the Divine communion. The recognition of the natural and easy possibilities of communication between those in the Seen and in the Unseen is the strongest aid in lifting up one's life to this higher plane of daily experience. Spirit to spirit, in the physical body, in the psychical body, we are companioned and associated. In that beautiful faith how the petty jar and discord of lower conditions fade from consciousness. Life becomes a perpetual experience of radiance, joy, and peace.

We are learning to recognize that the event we call death is simply the change to a more intense life. The sorrow caused by this change

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will, in the immediate future, be infinitely lessened as humanity comes to understand the nature of this process, which is only a change of form and an advance to a higher plane. This is the all-conquering truth which is to transform the world.

* * * * *

The fiend that man harries,
Is love of the best.

EMERSON.

Love of the Best.

The malady of the age is over-accumulation. It is the engine clogged by the fuel; the mill race stopped by the flood. One has too much of everything. The homes of the wealthy are not merely decorated and furnished; they are fairly transformed into museums of works of art, *virtu*, bric-a-brac. And all the pleasures, privileges, and demands of life are multiplied till that which should be a joy is, instead, a drudgery. There is too much to read, too much to see, too much to do, too many letters and notes in the way of private and personal cor-

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respondence to write, too much to eat, too much apparel to keep in order and look after, — too many demands and complications of life in every form. Poverty may have its ills, but it is a question if too great material affluence has not even greater hindrances and limitations. One becomes stifled and stupid in physical comforts until he fairly longs to be *un*comfortable for a time by way of change. He stands aghast, perhaps, at the facilities with which every conceivable thing heaps itself up about him.

Because, after all, a man's *life* consisteth not in the abundance of *things* that he possesseth. His *life* is made by other factors; it is the distilled aroma of spiritual qualities. It is made by the exercise of intellectual faculties, moral powers, and spiritual discernment. In the last analysis it is the product of the highest spiritualization of character. It is good to hold in mind that the supreme purpose of our life in this physical world is the conversion of material into spiritual force: that this is the use of material resources. It

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is good to have all that we can thus transmute and distil into higher forms. It is disastrous to have more than we are able to transmute into higher forms.

One may find analogy in material for clothing, for instance. It is good for a woman to have what cashmere, silk, or muslin she requires for her gowns, but it would be disastrous to her to be so smothered under bales of cashmere, silk, or tissues as to be unable to convert any of the raw material into costumes for use. And so, on the same principle, it is not desirable to have so much coal on the fire that it cannot burn; so much to read that one reads nothing, because he knows not where to begin; or to have a house so overfilled with treasures that it suggests a museum rather than a home.

Thoreau expresses a helpful truth when he says: —

"I do believe in simplicity. It is astonishing as well as sad how many trivial affairs even the wisest man thinks he must attend to every day; how singular an affair he thinks he must omit.

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When the mathematician would solve a difficult problem, he first frees the equation of all encumbrances, and reduces it to its simplest terms. So simplify the problem of life, distinguish the necessary and the real. Probe the earth to see where your main roots run."

If there has been a tendency of the age to the over-elaboration of everything it is now correcting itself in the way of evolutionary progress. The mechanical side of life is a perpetual illustration of the correlation of forces. Electricity is revolutionizing the entire trend of external affairs. The cruder and the clumsier forces give way to the finer and more concentrated. In the matter of lighting, for instance, as the lamp requiring so much troublesome care gave way to gas, so the gas, requiring matches, gives way to the electric burner which requires only the turning of the key. This is simplifying all the process of illumination. The new houses now have the kitchen ranges fed by gas, thus doing away with all the crude and clumsy process of storage of coal and kindlings, and with the

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carrying out of cinders and ashes. Here, again, is greater simplicity. The electric motor supplants crude processes in many ways that suggest themselves, and this all makes for that simplicity and ease of external things that will form the basis for a new spiritualization of life. Released from the drudgery that attends the cruder processes, the individual may live, more and more, the life of the spirit. The higher forces of matter are freeing methods of living from encumbrances. Mechanism reduces manual labor to a minimum. The entire scientific progress of the age is predetermining the scientific progress of man. We behold the conversion of material into spiritual force.

In this spiritual force lies the supreme end of the entire physical creation. The earth was made as the theatre for its development and production. Man does not reap and sow, buy and sell, study and work and plan, as ends in themselves. The end of building a house is not, after all, merely the physical comfort and convenience it offers, but as the means and

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conditions of spiritual growth. The family who live in it sleep, and eat, and play, study, and work, visit and are visited, not for any or all of these things, *per se*, but for the processes they provide in the development and advancement of the spirit. That is the supreme end. That is all man takes with him out of this world. If out of all the vicissitudes and experiences of his years on earth he wrests a true culture for his soul, then is his life the noblest success. This is the only standard by which the thing we name success can be measured. If, by his pilgrimage here, be it long or short, he has developed more generosity, more sweetness and love; if he has achieved insight into spiritual laws and realized his responsibility to live divinely, — then has his life fulfilled its highest ideal. He has distinguished from the trivial and the transitory the real and the permanent.

Possessions are not unfrequently a weariness rather than a joy. There is a truth worth considering in the words of a French philosopher who says: —

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"He who should be always simple in his tastes, modest in his desires, would escape a large proportion of the tribulations of life. It is the same with regard to spirit life, the sufferings of which are always the consequence of the manner in which a spirit has lived upon the earth. It depends therefore on each of us to free ourselves from matter by an action in this present life. Man possesses free will. Let him conquer hatred, envy, jealousy, pride; let him throw off the yoke of selfishness; let him purify his soul by cultivating noble sentiments; let him attach to the things of this world only the importance they deserve, and he will have effected his purification, and achieved his deliverance from the influence of matter."

The ideal of life lies in that service "which is perfect freedom." It lies, too, in a realization that all material things are really but manifestation. Matter is the visible expression of the invisible life, and its quality keeps pace with the advance of spirit. Just as the grains of sand arrange themselves from a note of music, in obedience to the vibration: — as

"The atoms dance in tune,"

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so do the circumstances of life arrange themselves as the result of vibrations from the spiritual chords. Carlyle saw this truth when he said: "The impediment is in thyself. Here or nowhere is thy kingdom." No one can any more run away from his circumstances than he can escape his shadow. If he would alter them, he must alter the inner life and change the direction of his forces. In every act and thought we are building up a substantial life, manifesting itself in the ethereal body which is the one that survives the chemical change called death. This ethereal form which we are building will be the body we shall then have, and, to a great and an increasing extent, it may be made manifest now and here. Just in proportion as we develop this nobler self are we entering on conditions of higher happiness in the present.

The friend of Emerson, Mr. Charles Malloy, whose beautiful and uplifting words are among the finest forces of the day, spoke recently in an address of some antique book in which the author had prophesied that the earth,

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under higher cosmical conditions, would yet develop a higher being than man. Mr. Malloy said that he called the attention of Dr. John Fiske to this statement, asking if he believed it true; and that Dr. Fiske replied in the negative as to the literal statement, but went on to say that man would develop *his* higher self, so that the man of the future will be a far higher order of being than the man of to-day. The great scientist embodies in this expression a spiritual truth. Man is to develop his latent powers to normal uses. Clairvoyance, clairaudience, are to become normal rather than exceptional endowments. The scientists of the future will discover how to convey sound through the ether, taking advantage of its magnetic waves in some manner that, when formulated, will be as exact in its use as is the telegraph or telephone to-day. These magnetic waves are also capable of conveying vision as well, — when the secret of the process shall be evolved. As the telescope has extended the eye to the stars, and the telemirscope has added infi-

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nitely greater vividness to the telescope, so will instruments that register a finer degree of hearing over distances now impossible, be perfected.

The higher powers that are the endowment of the psychic man are developing daily. Compared to his potential self, his present self is as one blind, deaf, and dumb is to the ordinary man who sees and hears and speaks. The great spiritual epoch of the world will be the full realization of these higher powers.

Dr. John Fiske, in his book called "The Unseen World," written twenty-two years ago (the length of time that has elapsed is a measure of the vast progress that has been made in knowledge of the spiritual laws), — says: —

"An unseen world consisting of purely psychical or spiritual phenomena would accordingly be demarcated by an absolute gulf from what we call the material universe, but would not necessarily be discontinuous with the psychical phenomena which we find manifested in connection with the world of matter. . . . Our hypothesis is expressly

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framed so as to exclude all intercourse whatever between the unseen world of spirit unconditioned by matter and the present world of spirit conditioned by matter in which all our experiences have been gathered."

This states the problem, in philosophic terms, as it appeared to scholarship and science in the middle of the decade of the seventies. At that time the modern psychic phenomena had been known for some twenty-five years. Its manifestations were largely on the physical plane, and it was received with a mingled degree of ignorant credulity and scholarly intolerance, but the intelligent scientific research had not then begun. A little later — in 1878 — the Society for Psychical Research was founded. For the first time scholars and thinkers began to examine critically the phenomena whose manifestations were almost world-wide.

As a result the gulf that yawned between the two worlds of spirit and matter, as Dr. Fiske saw them, is bridged. In the context Dr. Fiske stated that there was no evidence

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that mind could exist except in connection with a material body. The discovery and the scientific recognition of the psychical body is the truth that bridges this gulf, and supplies the condition that the eminent philosopher and scientist saw must exist.

The speculative theories of spiritual thought and of psychic truth are supported, step by step, by the advancing discoveries of science. Spiritual intuition postulates the existence about us of the ethereal realm, and science authentically declares it in the new discovery of the inner ether. There is, then, this stupendous and supremely important fact before the world to-day, that all about us there lies the hitherto "undiscovered country;" that in the atmosphere that surrounds us is a world from which, since time began, man has constantly received intimations in a great variety of ways, but whose true nature has not dawned upon him. The discovery of this realm — and we are just on the eve of its authentic and authoritative discovery — will be the greatest event that has ever taken place

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in history. The discovery of the western continent by Columbus, infinitely great and far-reaching in its results as it was, yet pales before the stupendous spiritual discovery that is at hand. Its intimations are about us, even as the floating sticks and branches, and the presence of birds that only dwell near land, were about Columbus and his crew just before the new continent dawned upon their vision.

When one realizes what this authentic recognition of the ethereal world means, it will not savor of exaggeration to assert that it is the one event for which all creation has been preparing.

When the poet said,

> "The spirit world around this world of sense
> Floats like an atmosphere,"

he stated an absolute scientific fact. All about us is a realm, corresponding, in its nature, to this present world as the world of manhood and womanhood corresponds to the world of childhood; the same, yet higher, finer, more significant, more real. In that realm are all the causes which on this plane

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appear as results. This is the realm of higher potencies; the realm governed by those laws which to us appear as the supernatural; the realm where thought and purpose are creating forces. This realm is inhabited by those who have formerly lived here, and who have passed through the chemical change of death, — which is merely to emerge from the physical body and the physical relations. The inhabitants of this realm constitute the "cloud of witnesses" that compass us about. Not only our actions and deeds, but our thoughts, are open to them. The relations between those in the physical and those in the ethereal worlds are more or less intimate according to mutual attraction, the same as here, save that when there is the attraction of spirit to spirit the relation is infinitely closer and more intimate and more sympathetic. The friendships with those in the ethereal world may become so marvellously near and dear in their recognizable response, their intimate sympathy, that they transcend entirely any possible relations in this world.

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These companionships are satisfying and inspiring beyond measure; these joys may constantly be entered into and apprehended by the spiritual self until man realizes that he is an inhabitant of both worlds. In this realm of the positive forces, man finds the true conditions for his work, whose effects shall appear in the visible plane.

And this is the new inheritance on which humanity is entering.

* * * * *

Duty and Destiny.

Duty and destiny, the immediate obligation of the moment, the results in the far future of its fulfilment, — how inseparably are the two conjoined. The initial truth which forms a basis for our conceptions of our own future in the spiritual world is that of the absolute unity of life, here and hereafter; the realization that death is, as Bishop Brooks so truly said, merely one of the events *in* life, and not the end of life; that work begun here may be completed there; that the relation between the

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life before and the life after death is as continuous as that between childhood and manhood.

"Our times are in His hands,
Who saith, 'A whole I planned.'
Youth shows but half; trust God, see all, nor be afraid."

All the difference between the divinest stimulus and the most depressing discouragement, between a perpetual thrill of uplifting happiness and the weight and sorrow of discontent, lies between the conviction of unbroken continuity of life or of the termination of this present life by death, and the mere vague conception of some uncomprehended and incomprehensible immortality, which, being vague and incomprehensible, offers to us in the present little of practicable aid. If the conscious, intelligible life of the present has a definite limit within a hundred years, and if its achievements, whatever they be, are comprised within this period, then would all effort lose in dignity and in value. For even the greatest scholar or thinker cannot achieve

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completeness in any study or work within the limits of the life in the body.

What does Saint Paul say?

"For we must all be made manifest before the judgment seat of Christ; that each one may receive the things done in the body according to what he hath done, whether it be good or bad."

The old theologies conceived of the judgment as a literal occurrence, rather than the process whose "judgment seat" is result. The idle boy who refuses to study comes to his own judgment seat as a man, in that he finds himself ignorant and unfitted to hold an honorable and helpful part in the best citizenship; the dishonest find their judgment seat in being excluded from the companionship of the wise and virtuous, and so, in all the phases of faithful and exalted effort or idle and inconsequential life; in moral integrity, or in the debasement of vice, each nature creates its own judgment. This world, here and now, is the spiritual world, and each day is a judgment day. Each man is

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environed by a series of invisible checks that hinder him from entering any sphere beyond that for which he is fitted, and which, through events and circumstances, place him on that round which he has honestly won, by faithful purpose and noble aspiration. But these deeds done in the body generate consequences that persist, and that determine the quality of his life after the change called death. And the complete realization of this is the basis of right living.

Humanity is entering on a new cycle. The law of evolution works in the spiritual as well as in the natural kingdom, and the spiritual evolution of man corresponds to his physical evolution. The entire race is now being prepared for a new and larger revelation of the Divine laws — new only in the sense of its larger revealing — and can, by means of the stage reached by evolution, receive what those of former ages could not have comprehended. The evangelist who shall now have the positive illumination of this larger disclosure of truth; who shall realize its

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potency to act on the souls of men, and who shall go forth and proclaim it, — will be the leader and the helper of his age. The time is past for the negative suggestion that if man is immortal, certain other conditions must follow. Hope is good; faith is great; but knowledge, the absolute certainty of science that discusses and defines spiritual laws, is at hand. This more absolute knowledge is to make itself the standard, just as the more absolute knowledge of astronomers in the closing years of the nineteenth century is now our standard, rather than the vague and imperfect speculative theories of the fifteenth century. The knowledge of Edison and Tesla is now the standard in electrical science, rather than that of Franklin. As humanity advances, larger revelations of eternal truth are perceived. The spiritual truth of man's destiny is as real as the truth of astronomy or of electricity. The astronomers and the electricians a hundred years hence will discern knowledge not perceived by Edison and Tesla to-day. Progress is the law of life.

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"The world moves onward, and in time outgrows
The laws that in our fathers' days were best,"

Phases of exact knowledge are being discovered and verified by the careful and thoughtful work of researchers in psychic science. The speculations of the past have deepened to the positive affirmation of facts in such array as to make truth that is demonstrable in the present.

Of present consequences Rev. Charles Gordon Ames, D. D., has well said: —

"But if we think long and seriously, it must come home to us that the present consequences of our conduct are not all we have to meet. The lines of moral and spiritual law must run on through all worlds and all states of being. The change which is made by dropping the body cannot arrest the effect of deeds done in the body. So far as those deeds were done by the mind and will, they work their results in the mind and will."

These words carry their high warning against the evil of negative goodness, of pas-

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sivity. "To acquiesce in the evil of the world," said Rev. Dr. George A. Gordon, "to acquiesce in the vices of society, in the inhumanity of man, — what is this but to make a league with death, and a covenant with hell?

"I beg of you to resist that tendency, which you share with your race, to take and leave the world as you find it. It is at once the deepest denial of God and the bitterest contradiction of humanity. It is the wide gate, the broad way, to utter despair."

Nor are these words too strong in pointing out the most insidious danger of the day. They define the evil of negative goodness; the menace of life to the well-born and well-bred and the people of good intentions. Those persons who have entertained a conviction that they had special duties to perform, some individual service peculiarly required of themselves to render to the world, have been held up to ridicule and derision as persons "with a mission." But, said Dr. Martineau, "show me the person

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who has not a mission, and I will show you one fit for Bedlam." For a man to say: "The eternal laws of progress prevail; the law of evolution is unchanging in effect; the world of humanity will go on developing and progressing because that is included in the Divine plan," and lift no finger to co-operate with these laws, is by so much a negative power in relation to the good, and a positive power in relation to the evil. "He who is not with me is against me," said the Christ.

By way of analogy, let us suppose that Garrison and Phillips and Lydia Maria Child had taken the ground that human slavery, of course, was wrong, but that it was not an unmixed evil; many of the slaves were better cared for than they could have cared for themselves, and that, in any event, this was a world of progress, and whatever was wrong would be sure to right itself some day, — would the overthrow of this "sum of all villanies," as John Wesley so well termed it, have been as surely and swiftly wrought? There can be but one answer. "Wist ye not that I must

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be about my Father's business?" asked Jesus. The words are of typical suggestion to every human being. Man, made in the image of his Creator, is placed in this world to enter actively into the great work which the orthodox religious world has well called Salvation. No designation could be better. The salvation of the individual, the salvation of the race, does not this comprise the work of life? Salvation is too great a term to be restricted to the observance of certain religious ceremonies. A man is not necessarily in the way of salvation because he attends Divine service regularly, or leads the list of local charities. If he wrest from his employers, or by unjust transactions in trade during six days, the surplus of which he is liberal on the seventh, he is not in the way of salvation. "Look at your factory, — there is your church; there is your field of philanthropy," exclaimed that fervent religious radical, Rev. Dr. Herron, when a parishioner declared that he must make money out of his factory in order to have means to contribute to the church and to charities.

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The man who oppresses the laborer and grinds him down to the starvation wage, because it is in his power to do so; and who, at his death, endows colleges and hospitals and art galleries, — does contribute, in the long run, a service of which it may almost be said that the Divine power for good is so overruling that God makes even the wrath of men to praise him! Out of evil has come certain material good, and many such men feel they are doing well, doing nobly. The socialist denies that there is any possible good in this; but perhaps a more reasonable view is to recognize that it is a great feature in civilization and in onward progress that colleges should be endowed, and galleries and libraries multiplied. But is there not a more excellent way? Are we not entering on that finer quality of civilization in which the radiation of personal influence is more important than the providing of appliances for education and culture, however important they may be? To reduce the case to individual application: Was not the life of Phillips Brooks more valuable to the com-

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munity, to the age in which he lived, than would be the millions of A. T. Stewart, even had he given them to college or library or gallery? "No gift can make rich those who are poor in wisdom," says Julia Ward Howe. The personal equation counts for a great deal. The power of personality exceeds that of wealth. The greatest benefactors of the world have been men and women who were poor, even to the Supreme One who had not where to lay His head. Humanity needs sympathy, comprehension, wisdom, and love, and the price of these qualities is far above rubies. Frances Willard, who has left to the world the inestimable legacy of a noble life, entered on her appointed work in all the limitations of poverty. She was a woman who touched life at almost every point. She had the widest range of interests, the most all-embracing sympathies, and that charity which not only thinketh no evil, but which was so vital in its kindling love as to fairly transform evil into good, or negative faults into positive virtues. She had the most remarkable combina-

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tion of power and delicacy; she carried the refined courtesy of the drawing-room into all her public life; she gave of the infinite riches of personal love and tenderness not only to near friends, but to a wide circle associated with her only in public interests; she made of even the casual acquaintance a devoted personal friend. She had a gift which can hardly be characterized as other than divination, which enabled her immediately to establish direct relations with each person she met. She had no indifference to any one. That lethargy of the soul, that paralyzed condition of affection and sympathy which we know as indifference, was utterly foreign to her nature. Her delicate, discriminating sympathy and keen interest and earnest good-will so went out to every human being that they were as a magnetic current, lifting their object to a higher plane of living and revealing to him a truer purpose in life. She inspired one with an aim even if he had not heretofore held before himself definite ideals. Nor was this done consciously, with any attitudinizing in the rôle

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of counsellor, but it was rather the unconscious effect of her noble personality. There was always about her an atmosphere of angelic purity, as of one a little apart from the common ways of life, — not in the least an aloofness or abstraction, for her interest in every one who came near her was greater than are even the usual friendships of social contact. The truth is that she was more alive than most people with that larger and more intense life of the spirit. No other American woman ever inspired such universal love; and still it is equally true, though it seem a paradox, that no woman has been less adequately interpreted, simply in that she was far greater than was realized. Frances Willard lived, literally, the Christ-life on earth. She was more Divine than human, more spiritual than temporal, in the qualities of her character.

Wealth is a meagre offering compared with high counsel and lofty purpose.

What material resources could be compared with the unfaltering courage, the splendid per-

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sistence, the heroic devotion of Kate Field to a series of great enterprises bearing important relation to national progress? Her varied and prismatic life flashes before one like a romance of destiny. It was strangely rich in unique experiences. It was she who contributed so largely to the higher criticism of the drama; it was she who secured the purchase of John Brown's farm and the proper care of his grave. It was Kate Field who rendered such service to Art that the French government decorated her with the Palms of the Academy. Her varied work in political lectures influenced legislation, and the development and annexation of Hawaii enlisted her energies to the degree that for this cause she literally gave her life. On this work for Hawaii she had entered with that intelligent zeal and thoroughness of method which so characterized her. She ingratiated herself with the natives and gained the confidence of the authorities. Her writing was very judiciously handled, and when she spoke of the government of the country, her letters were

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read in cabinet meetings before they were mailed. Sometimes they were changed in part, but usually they were sent as originally written. The government recognized in Miss Field a worker for the good of the country, and seldom took any exception to her convictions or her expressed opinions. She obtained from President Dole the first interview that he had ever granted to the press. She investigated the sugar interest; she lectured for the benefit of a kindergarten and other local interests. Afar from the brilliant cosmopolitan life to which she had so long been accustomed, she entered with force and fervor into all that made for advancement in this country.

Kate Field gave her life, literally, for Hawaii. She had undertaken the closest observations by going from island to island, almost from house to house, meeting and mingling with the natives and learning the absolute status of their lives and progress. "She has shown what a woman can do toward shaping public opinion and making the world better for her having lived in it," said a Hono-

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lulu paper of her after the touching pathos of her death.

This last remarkable chapter of Kate Field's life was, indeed, one of supreme distinction and beauty. In the midst of her absorbing work, with hardly twenty-four hours of illness, she went out and on to the new life. The riddle of progress had always haunted her eager mind. All her life had been a quest. Always had she fared forth in search of new realms of thought and purpose.

Sensitive to a fault, her life was something of that spiritual tragedy which results when such a spirit beats against the adverse conditions of this world. But she had, too, a keen sense of humor and an infinite gift for seeing the funny side of things, and she was fortunate in always having a largeness of outlook that left no room for undue dwelling on petty details. She was the artist born, and both by gifts and grace this temperament dominated her. Her culture was as exquisite as it was extended, and her conversation was of the choicest quality. A woman of marvellous

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gifts, of the most generous and noble nature, intense in energy, she lived and died the life of a heroine. The wonderful outpouring of love and admiration for her by the people of Hawaii was deeply impressive. Her body was placed in the flower-heaped casket draped with the stars and stripes — fit emblem for one with whom patriotism was a passion — with almost royal honors. The people poured out lavish tributes of love and respect to her whose whole life had been service to truth and progress.

Kate Field was one of whom it might well be said : —

> " The good stars met in her horoscope
> Made her of spirit, fire, and dew ! "

Thus the man or woman who *lives* nobly, who contributes to literature the impress of high thought ; who aids in putting into circulation finer ideals of conduct, offers that with which all the wealth of the Indies cannot compete. We are always in danger of overestimating the visible and the tangible, and

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underestimating those forces which lie in the unseen universe. And yet these are the true causes of all that is manifested in the visible world.

A most remarkable illustration of the force of a life which "refused to acquiesce in the evil of the world" was that of peerless Lucy Stone. Never can the nation give too much homage to that sublime courage that never lost sight of noble ends, however hard or distasteful the means. Every homely detail of her privations and sacrifice is glorified. The girl who picked berries to buy books; who set her untried girl's life against the world's wrong; and who, without fame, friends, wealth, or prestige, set out to widen and uplift the lives of women and of humanity as well, and who achieved a success greater than her youthful vision could have dreamed, — what a contribution to progress was hers! Dante, in his exile and poverty, was not more noble than this New England farmer's daughter, with her limitations in the material, her extensions for herself and others

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into the spiritual. Though her specific aim for the political enfranchisement of women is not fully accomplished, she has builded better than she knew, and the opening of higher education, of the arts and professions and industries, to women, has transformed the world.

Mary Livermore, after a lifetime of philanthropic and moral service, now crowns her noble work with the highest conceivable aid, — the spiritual enlightenment of humanity. It has been given to her to speak the word of highest potency, to grasp and explain "the deeper meaning of the hour." How far is she from leaving the world as she found it! Constantly is she giving the higher illumination of spiritual truth.

The time has come when every man and woman is individually called to co-operate, positively and earnestly, with the Divine forces for the unfolding and uplifting of social life. No man may passively acquiesce in the evil of the world because he has not the moral courage, the invincible integrity, to

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range himself with the forces that make for righteousness. He may talk of "entering heaven," and that is his duty no less than his privilege, — not in some vague, far future, but now and here. It is one's business not only to "enter heaven," but to make heaven, to-day, this very hour. And to this end must he, indeed, fit himself for it "through the practice and mastery of virtues which constitute immortal life."

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PARADISA GLORIA.

I see the gleaming gates and toward them press —
What though my path lead through the wilderness?

LOUISE CHANDLER MOULTON.

There is a city builded by no hand
And unapproachable by sea or shore;
And unassailable by any band
Of storming soldiery forevermore.

There we no longer shall divide our time
By acts or pleasures, — doing petty things
Of work or warfare, merchandise or rhyme, —
But we shall sit beside the silver springs

That flow from God's own footstool and behold
Sages and martyrs, and those blessed few
Who loved us once and were beloved of old,
To dwell with them and walk with them anew.

In alternations of sublime repose, —
Musical motion, — the perpetual play
Of every faculty that heaven bestows
Through the bright, busy, and eternal day.

THOMAS WILLIAM PARSONS.

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FOLLOW THE GLEAM.

HE determining event in the life of Alfred Lord Tennyson was the death of Arthur Hallam. Unconsciously to himself, this came as the all-shaping influence of his life, the predestination of his art. The two young men met at Cambridge and were closest friends during their college days. Hallam visited his friend at his home, the rectory of Somersby, and there met and loved the sister, Emilia Tennyson, and soon after wrote to a classmate: "I am here, not only as the friend of Alfred, but as the lover of his sister." He taught her Italian, and read to her from Dante, Tasso, Petrarch, and Ariosto. In August of 1833 he went abroad for his health. His parting gift to his betrothed were copies of the "Pensées de Pascal" and "Silvio Pellico." On the follow-

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ing sixth of September he had written to her from Vienna a letter full of enthusiasm over the picture galleries. On the fifteenth he was found dead, lying on a sofa, and at first thought to be asleep. He had broken a blood-vessel, and passed instantly and painlessly away from earth. His betrothed wife, — a girl of twenty-two, — who felt that she could not live another day, lived on, by some strange destiny, to the age of seventy-eight, dying in 1889. At Hallam's death Alfred Tennyson was twenty-four years of age. He had already achieved some little recognition as a poet, and was steadfast in his devotion to ideal aims. To him then in that most impressible period of his youth came suddenly the great grief that was also the great spiritual uplifting. Except for this, it is more than probable that Tennyson would never have achieved that supreme power that made him the spiritual seer in poetic art. To the youth of exquisite powers, plastic in receptivity, famed for all high and noble accomplishments, came this swift, sudden uplifting to the spirit-

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ual plane in the guise of the deepest desolation and grief. It might have been expected to extinguish forever the poetic ardor; instead, it was to make of the fitful flame an enduring altar-fire.

A chapter in literary history here becomes a chapter in spiritual history. In the latter-day illumination of psychic science we read into it new meaning. Here were two persons, unusually gifted, with rare and exquisitely tuned natures; formed only for high destinies, and each possessing for the other a secret, mysterious, all-potent attraction over which neither time nor change, nor death itself, could hold power. The love between them was of that celestial type as of beings born under one star, and sharers of a common destiny. Such friendships as that of Tennyson and Hallam are the rarest ties on earth; they are not seen once in a century, hardly once in a dozen centuries. They are infinitely more exceptional than love, and they are of Divine origin, and are thus the nearest and holiest tie that is ever known in life.

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"Nor less the eternal poles
Of tendency distribute souls,
There need no vows to bind
Whom not each other seek, but find.
They give or take no pledge or oath, —
Nature is the bond of both;
No prayer persuades, no flattery fawns, —
Their noble meanings are their pawns."

It was this instant spiritual recognition that welded the immortal friendship between Arthur Hallam and Alfred Tennyson; and the peculiar fineness of nature on the part of both made it possible for one to be withdrawn into the Unseen, without drawing the other, still in the physical world, to life on the spiritual plane. This is just what occurred. Hallam left the physical world; Tennyson stayed on in it, but his real self, — his "substantial" body, as the followers of the great Swedenborg well say, — his psychic self was drawn upward to the plane on which his friend now lived, and for all the remainder of his earthly life he walked in companionship and communion with the Unseen. Henceforth he was an inhabitant of both worlds, —

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as, of course, we all are to a certain extent, — but Tennyson's fineness of nature permitted him the unusual and exceptional degree of spiritual receptivity. When the dearest companionship of his life was within the Unseen its sympathetic attraction drew him into that atmosphere, and thus stamped his poetic art with the high impress that has made it the supreme power of this century. This, then, was why Arthur Hallam died: that Tennyson might live in the noblest sense possible; that his dearest relations should be with unseen companionship, — not only for the life and art of the poet, but for all that life and art should mean to the world; for all the uplifting, the illumination, it should give. Hallam was singularly calculated to draw the responsive nature of Tennyson with him to the higher plane. Of Hallam Mr. Gladstone wrote: "His mind was calculated by its native tendencies to work powerfully and for good in an age full of import to the nature and destinies of man." And of him another said: "Never was a man's powerful

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intellect joined to a purer and holier heart." So here were two natures, each exalted and delicate and in perfect mutual response, the one withdrawn into the Unseen, the other left in the Seen, and thus were the spiritual conditions prepared for a great work. Such a combination of perfectly responsive forces has never before been seen in all literary history. The result is the immortal work of Tennyson.

"Follow the Gleam,"

that was the message, "The inward voice told him not to be faint-hearted, but to follow his ideal . . . with a simple and single devotedness and a desire to ennoble the life of the world." Ever companioned by that unseen presence of his beloved friend in the ethereal world, he could well say, —

> "Behold, I dream a dream of good
> And mingle all the world with thee."

One follows the Gleam when he realizes that the true basis of living is to hold that one's real self is his spiritual self, and his real theatre of action the spiritual world. This

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at once uplifts all our living to the plane of dignity, purity, and truth. It is assuming one's true attitude toward all the complicated mechanism of the material world. One stands before it as the skilled engineer stands before his machinery; as the electrician stands before his complicated and delicate instruments; as the pianist stands before his piano, — a thing of tone and tune, ready to respond in harmonious vibrations to the right touch. All the failures of life, all the trouble, all the perplexity, has its root in the fact that the individual has not assumed the proper attitude toward that spiritual creation which is called his life. Until this is achieved the focus is wrong. The perspective and relative values are false, and these must first be adjusted. The very moment one distinctly realizes himself as a spiritual being, the inhabitant of a spiritual world, — the immortal who dwells in the region of causes and has to do with these in order to produce, on the visible plane, the series of effects which he calls life, — the very moment he realizes him-

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self in this manner, that moment he becomes the ruler, and not the slave of circumstances.

We find ourselves living and moving actively among the events and personalities of a visible and tangible world. To live exclusively the life of the spirit is impossible, because the inhabitant of a physical world must perforce conform to physical as well as to spiritual laws. The twofold life must be lived. If the spiritual man must have upon rising in the morning his meditation, his season of prayer, his time to lift up his heart to God, no less must the physical man have his bath, his toilette, his breakfast, as the preliminary preparation to his day's duties. He who should neglect the physical side of his life would be unfit for his spiritual duties. He would degenerate into the fanatic. The holy men of old fasted; but there are times and seasons when eating is as holy as fasting, if its purpose be to replenish the body with strength to enable it to serve well as the instrument of the spirit. There would be no particular virtue evident in a pianist who

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should deliberately put his piano out of tune; or a writer who should select a poor rather than a good pen; or a railroad president who should insist on defective engines rather than perfect ones. The more perfect the mechanism, the better is the result. "My friends, get something done!" Phillips Brooks would say. "Get something done! Do not go on forever in idle skirmishing with the same foe. Realize, as you sit here, who your chief enemy is, what vice of mind or body, what false or foul habit. Cry out to God for strength. Set your face resolutely to a new life in which that vice shall have no part. Go out and leave it dead. Plenty of new battles and new foes, but no longer that battle and that foe! Get something done!" Here is the ringing call that indicates the achievement. It is related of a philosopher of old that he instructed his servant to call him each morning with the formula, "Get up, get up! you have great things to do." One may well lay to heart these words.

An especially favored little group of invited

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guests were privileged one day to assist at a recital by that incomparable musical artist, Mr. Perabo. The hour was a dream of enchantment. Such interpretation of the great masters of old by the great master of to-day is an experience so rare and so wonderful that it is like being caught up into the heavens, and hearing words not lawful for man to utter. After this the artist spoke of his Chickering grand which responded to his touch almost as spirit answers to spirit, not a thing of wires and strings and keys, but a perfect instrument of absolute melody, — of exquisite, harmonious response. The words suggested the ideal of the human body; to be trained to such perfection that it shall perfectly and harmoniously respond to the commands of the spiritual self which is the real man. Nor does the athletic training — which exalts mere physical strength as an aim in and of itself — make the body a perfect instrument responsive to spiritual purpose, but instead, the hygienic practice which makes all proper physical conditions a necessary basis as a means to an end.

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The real man lives in the unseen realm of causes which project their effects in the visible world. The events of life have their origin in mental processes. Thought is a force infinitely more potent than electricity. It is the creator, and afterward the power that controls all vibrations. The one supreme need in life is in being trained to think. He who knows how to think has the key to the universe. The ideal becomes real to him, nor can the impressions of the outside world disturb his inner life.

Instead of being submerged in affairs, as all who lead busy and more or less useful lives are apt to be, he shall realize that he is, in reality, apart from all this mechanism of business, — he will realize that he is a Divine being dwelling in a Divine world, in companionship with the realm of spirits, and yet directing, controlling, and producing events in the material world because he can create in thought.

And thus one may realize that expression, to "live to the glory of God." It is to dwell

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apart and untouched by passion or strife or envy or malice; to further and stimulate all achievement in progress; "to take the good of others to be his own;" to be infinitely patient, faithful, and loving to all humanity. It is to be helpful to error; to be tender and compassionate to ignorance and vice, and to point the better way. It is to live constantly "as seeing Him who is invisible." It is to live companioned by high thought and holy purpose. It is to recognize that the inevitable ills and vexations of the temporary world hold no power to disturb the serenity of the real man, and that while he partakes of the human lot in whatever cares or privations it may be his experience to meet, he transmutes all these experiences into the higher virtues. If vexation teach him patience; if pain teach endurance; if loss and sorrow teach him sympathy and tenderness for others; if privation teach him that the only enduring treasure is spirituality, — then may he not truly be thankful for vexation, pain, loss, and privation? The alchemy of spirituality transmutes these into

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the enduring splendor of character, which is thus prepared to be more and more a receiver and a transmitter of the divine energy.

* * * * *

Alive to Gentle Influence.

He must be musical,
Tremulous, impressional,
Alive to gentle influence,
Of landscape and of sky,
And tender to the spirit touch
Of man's or maiden's eye.
But to his native centre fast.
Shall into Future 'fuse the Past
And the world's flowing fates
In his own mould recast.

EMERSON.

The fundamental truth of life — in the sense even of intellectual progress and material prosperity — is to realize ourselves as spiritual beings whose real (or psychic) body has attracted a temporary casing of matter in order to fit it for contact with a material environment, and thus as in reality one is a spiritual being having to do with spiritual forces, all knowledge is potentially his own. Man should affirm, as did Jesus, "All power is given to me in heaven and on earth." The

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first condition toward using this power is the realization that it is ours. Now, the knowledge of the planet on which we live, and even of other planets, is already extensively grasped by scientists. The next step in the natural progress of life is to discern the conditions of the succeeding stage of existence. To this both terrestrial and psychic science contribute. The former has discovered that the atmosphere is pervaded by an inner ether, which is as much more subtle and imponderable than air as air is than matter. Psychic science discovers that this finer ether is the atmosphere of spiritual life; it is the air that the psychic body may breathe. The law of gravitation governs matter; but the law of attraction governs spirit. The psychic body is formed — it is already pretty well demonstrated — of magnetic and electric forces. In its appearance it corresponds to the physical body which follows its form: the psychic body being the direct result of thought forces. We are often told that the soul makes the body, but we see the incongruity of very beautiful

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souls in plain or ungainly bodies, and very dwarfed and selfish and unlovely souls in bodies that are fair and beautiful. The assertion is nevertheless true, though its application begins in the real life (that on which we enter at death), and is not realized in this present rudimentary stage. The noble poet, Spenser, says: —

> "So every soul, as it is more pure
> And hath in it the more of heavenly light,
> So it the fairer body doth procure
> To habit in, and it more freely dight;
> For of the soul the body form doth take,
> For soul is form, and doth the body make."

Ideally, we know this to be true; practically, it is not true. We see on every hand the Rosamond Vincy who is fair, and the Mary Garth who is plain: the Hetty Sorrel who has the beauty of an ideal character, and the Dinah Morris whose exquisite soul has no corresponding bodily grace. George Eliot has dramatized this salient truth in her characters with unfailing skill. But here and now we are learning to live; after death we then be-

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gin to live. We are here creating our future selves, — both our spiritual bodies and the conditions and circumstances under which we will live. Every noble and generous thought and deed, every pure and divine aspiration, is reacting on the psychic body, fashioning it, determining its form, contour, and appearance in all ages. So each one who hath in him "the more of heavenly light" will "the fairer body procure" in which to enter on the life in the ethereal world. It is no disgrace to a man or woman here not to be beautiful: for heredity, environment, a thousand things act on the body, and while the quality of soul is distinctly recognizable in a manner by the general aura, the soul cannot yet act directly enough on the physical body to transform it. On the psychical body it can: the psychical body is determined and created by the soul; and if one is not fair to look upon in the next life, it will reveal his failure in the achievement of fairer forces of thought and nobler qualities and aspirations.

The same intimations of another continent

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that haunted the brain of Columbus now haunt the brain of the psychic researcher regarding the ethereal world, that he "may break a pathway to the unknown realms." This ethereal world lies in the inner ether; it is a counterpart, the corresponding continent, so to speak, of this world. The psychic body withdrawing from the physical enters this ethereal realm, and is no longer under the law of gravitation, but under that of attraction instead. It walks the air as we walk the earth. In this ethereal world are the homes, temples of worship, libraries, halls for music, for lectures, — all that we have here to facilitate the life of art, of progress, of worship, only on a far nobler scale than ours. The inhabitants of that realm travel by journeying through the air, the motor being thought, which is as much more potent than electricity as electricity is more potent and swift than horse-power. They describe this sensation of "riding through the air" as a delicious one.

The spiritual powers of man are fitted to penetrate into spiritual truths. It might with

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as much propriety have been said, before the days of the new astronomy, that it was unnatural for man to attempt to learn anything of the nature of the heavenly bodies as to assert that it is unnatural for man to push his discoveries of the nature and conditions of life beyond the event of death. As well might it be said that it was "unnatural" to sail the ocean, and therefore the art of navigation should not be studied; or that it was unnatural to see the moons of Jupiter, and that the telescope should not thereby have been perfected.

The general nature of life falls into the four divisions of the human, the spiritual, the angelic, and the celestial. Each draws from the one above it. Each is to a degree companioned by the higher sphere. Each is a preparation for the succeeding stage.

And every Star is Bethlehem Star.

"And what care I for book or priest,
Or sibyl from the mummied East?
When every star is Bethlehem star."

The development of our own spiritual faculties that we may live the life of the spirit is

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the preparation for the easy and constant communion between the two worlds of the Seen and the Unseen; and what is the life of the spirit? It is love, joy, and peace. It is the fire and high quality of daily life.

If the life of the spirit is simply a devotional luxury, possible only to the life of leisure or to that of a voluntary recluse, then it is not feasible for the average man. We find ourselves in a world whose demands tax every energy; the spirit is housed in a physical body which must be cared for in order that it serve well as the instrument through which to work; and in the struggle for the primary needs of food, shelter, and clothing many of us are submerged; again, there is the struggle to carry on large enterprises, or to effect great achievements; and again the demands of the visible, the tangible, engulf the worker. How is he to lift up his heart and live the life of the spirit?

First, it may be by a clear and definite realization as to the nature and purposes of that life. It is not an exotic life. It is

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not one to be anticipated in some indefinite future. It is the immediate concern of the hour. It is the key to all this problem of conflict, of limitations, of denials, of defeats. It is the clew that, faithfully followed, leads directly to successful achievement, to peace, to love, to joy in the Holy Spirit. Right thinking makes right living, and a true conception of the nature and purposes of existence determines the processes of thought.

The first truth to realize is that we are, here and now, spiritual beings inhabiting a spiritual world governed by spiritual laws. Man is primarily a spiritual being, and only secondarily a physical being. That is merely incidental, the temporary condition by means of which he is enabled to bring his spiritual energies into direct relation with physical objects. Indeed, all that we call the physical world is rather a manifestation of the spiritual world than it is a different kind of world of its own. As the click of the telegraph that conveys the message is a manifestation of electricity rather than any specific power

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of its own, so the building of a railroad across the continent, the carrying of the cable under three thousand miles of ocean, the marvellous feats of civil engineering that bridge rivers and construct the appliances of a higher civilization, the work of a great manufactory, the organization or the individual work in any scope or direction, whether it be art or architecture, ministry or manufactures, charity or commerce, — all are simply the manifestations, on the physical and visible plane, of the spiritual energies of the spiritual beings who, clothed in temporary physical bodies, inhabit this world for a limited period of time. The life of the spirit is as truly the life for the busy worker, in the conflict of exacting demands, as it is for priest, prelate, or poet.

Now when one stands off a little, so to speak, and considers this panorama of the world we are in, as something apart from his real self, as the merchant may survey his store, or the writer his manuscript; when one can attain that angle of vision by means of which he clearly perceives that his real self

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dwells in an unseen world and is allied to its forces; that this real self is in close and direct relation to the Divine life of which it can receive to the utmost degree of its own capacity for reception, and that increasing the receptivity to this Divine life it increases its power over circumstances, and moves on from higher to higher conditions, — once realizing this, all the panorama of life assumes an entirely different aspect. The man feels something like a prince in disguise encountering temporary hardship, trial, or misunderstanding, that in no way affects his real identity or his subsequent dominion over temporary trial. The very moment that man recognizes and asserts his Divine birthright he assumes a new attitude in the changing world of appearances, — the "flowing conditions of life," as Emerson well phrases them.

The inevitable inference of reason, as well as the revelation of faith, is this: That the limited terms of years on this plane of consciousness is an experimental phase; that in the life just beyond this — which is probably

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limited, and proceeds to the next stage by an event as determining as is death in this life — that in this life just beyond, events and affairs and experiences become still more vivid, more important, more deeply significant than they are here, as the experiences of mature life are more vivid and more significant than those of childhood. To be fitted for entering this life beyond requires all kinds of discipline, and it is the end, not the means, which is to be considered. If a man is selfish, shall he not be grateful and glad for that discipline, however severe and torturing at the moment, that shall kill selfishness in him? For until this is done, a barrier which he cannot pass interposes between him and that life of the spirit which is peace and joy. If a man is proud and harsh, because his outlook is too narrow for him to realize his relation to the universe, his pride must be transmuted into the Divine grace of humility, his harshness must be transformed, by spiritual alchemy, into sweetness of spirit, before he can live in joy and peace. Should not these trans-

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forming processes be welcomed, because of the result?

Happiness is the normal condition of life, because it is the condition of living in touch with the luminiferous ether. In that condition is the abounding energy, the radiant joy; and it seems more than probable that before the first decade of the approaching century has gone that science will have discovered this luminiferous ether and its relation to our own composition, and that scientifically as well as spiritually the life of intercommunion between the physical and ethereal planes shall become a recognized fact in experience.

* * * * *

Let us allow that there is a higher power of practical wisdom than that which teaches us to steer a ship or set a pot boiling.

REV. CHARLES G. AMES, D. D.

Zeal to Authentic Mission.

The power of auto-suggestion is one that can be developed indefinitely, and it is so important a faculty that no one can afford to be ignorant of its nature and of the methods that tend

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toward the fuller comprehension of its service. The conscious self whose acts and thoughts we know is perpetually companioned by the real self, — the spiritual being of which all the manifestation in the physical body on the physical plane is but fragmentary and slight. This is the being that some writers call the subconscious self, but it is not clear but that the superconscious would be nearer the truth. This spiritual being (which is our real self) inhabits the spiritual world, and it is this self which comes into the intercommunion with the inhabitants of that world. This higher or real self is infinitely sensitive to impressions, to suggestions. Where the lower manifestation is dull and impervious, the real self is alert and receptive.

How vividly Browning images this truth!

> "What fairer zeal
> Shall I require to my authentic mission
> Than this fierce energy? this instinct strong
> Because its nature is to strive?"

* * * * *

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"How know I else such glorious fate my own
But in the restless, irresistible force
That works within me? Is it for human will
To institute such impulses — still less
To disregard their promptings? What should I
Do, kept among you all? Your loves, your cares,
Your life, all to be mine? Be sure that God
Ne'er dooms to waste the strength he deigns impart!"

The successful educator is he who, either by knowledge or by intuition, appeals to this self in the child. This higher being can be encouraged, stimulated, led on, and developed to a far greater degree than has ever been realized; and it is the problem of existence to identify this lower, conscious life with this higher one, and so to "live in the spirit." It is this higher self that is so receptive and plastic to the auto-suggestion. In matters of health, of mental achievement, of conscientious decision, of moral enthusiasm, — in all these and in other directions is it plastic to the moulding of the will. The student can accomplish far greater intellectual work with perfect ease by recognizing this real self and suggesting to it a line of research. The liter-

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ary worker can suggest to himself a line of finer and nobler work, — and he will achieve it. The seeker after a truer and holier life finds his strength in the spiritual quality of this more real self.

There is little need of drudgery, weariness, vexation, or of trial to one who lives aright. All discords are the result of the lack of adaptation to the environment. For the environment of life is Divine, and man is, primarily, a Divine being, and only when he lives from this consciousness is he at peace. The perception of the spiritual law transforms existence. Thought is a force far more potent than electricity and "the flowing conditions" can be entirely controlled by mental power. It is the "heavenly ships" always that are borne onward "without a sail."

The interpenetration of the ethereal body with the physical body is an essential fact regarding health. All impressions made on the ethereal react on the physical, and this is the underlying principle of Christian sci-

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ence, — to bring the higher powers to act on this psychic body and thus cause new physical states. This psychic body is in a state of far higher vibration than is the physical. Impressions on it are of a finer character.

More and more can each one learn to carry on the affairs of his life by thought rather than by action. It is using the electric motor rather than an ox team. It is bringing the swift, sudden, resistless potency rather than the slow, clumsy effort. When the Apostle says: "If there be love, charity, — *think on these things*," he offers a philosophic principle. If one would accomplish any specific result, *think on it.* Build it in the astral, construct it in the ethereal world, and it will take form in the outer world.

The most favorable time for auto-suggestion to work is at night. Before one goes into the unconscious state of sleep, press the suggestions upon the psychic self. They will work outward the next day. The law of success is in discerning the psychic and magnetic

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currents and working in accord with them; for thus do all the stars in their courses fight for the achievement, and the personal effort is supported by the polarity of the universe itself.

Not only by auto-suggestion, but also by right habits of simple living, should one keep himself at the point of exhilaration and energy. The psychic body rather than the physical is the one to be considered in all the habits of eating, sleeping, bathing, and exercise. We must learn to accustom ourselves to the realization of our psychic body, our spiritual self, as the true and the real self; and to hold the physical body objectively, so to speak, as the mere instrument or case of the real self. Now the psychic body is composed of electricity and magnetism, and the food taken should be of a nature to contribute to these qualities rather than to neutralize them. Let one experiment on himself, and he will soon find that a diet of fruits and grains gives him infinitely more of this exhilaration and pure energy than one of meats,

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vegetables, and pastry. The minimum of food will be found to be the maximum of health. Air, water, and thought are the great invigorators and restorers of the psychic body which is the one to be considered, and it is possible to attain a perpetual state of pure exhilaration and energy.

Above and beyond all, the true elixir of life is love and sweetness of spirit. The forgetfulness of self in the remembering of others, — is not that the practical working formula of health and success and resultant happiness? This thought is curiously all prevailing of late, and the expression that the reign of Christ shall begin is not a mere phrase of rhetoric, but the most practical truth regarding daily life. How does the reign of Christ begin? What does it mean? It begins in all our personal relations to each other; in families, in friendship, in neighborhoods, in the general community. The reign of Christ is not complete in the heart of him who willingly causes pain or unkindness to any human being. The reign of Christ means

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the reign of love, and the reign of love means the reign of happiness.

> "For love is God
> And makes Heaven."

There is no life on which sometime and somewhere there does not dawn the Heavenly Vision. There is no eye on which its splendor does not rise; there is no ear that does not catch the voice of higher and purer aspiration. And all the after success and happiness of life is assured if, like Paul, one may say: "I was not disobedient unto the Heavenly Vision."

The larger discoveries constantly being made in finer forces include that of this infinite potency of thought which is as swift as light, as unerring as gravitation. Regarding this force there are many inquiries, one being that if thought is so potent, how shall one shield himself from evil thought directed toward him? This inevitable question is most clearly and ably met in an article on "Thought Forms," by Annie Besant, who says: —

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"In cases in which good or evil thoughts are projected at individuals, those thoughts, if they are to fulfil directly their mission, must find in the aura of the object to whom they are sent materials capable of responding sympathetically to their vibrations. Any combination of matter can only vibrate within certain definite limits; and if the thought-form be outside all the limits within which the aura is capable of vibrating, it cannot affect that aura at all. It consequently rebounds." Mrs. Besant adds that the "pure heart and mind will construct an astral and a mental body of fine and subtle materials," which cannot be affected by evil thought. The entire question rests with one's self. Psychic science is revealing the larger and the truer interpretation of the Divine laws, and also of many of the passages and phrases in the Bible heretofore enigmatical. For instance, Mrs. Besant's insight into truth, — that "the pure heart and mind will construct a mental body of fine and subtle materials" — explains the expression, "a house not made

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with hands, eternal in the heavens." This fine and subtle mental body is the temple, the "house," of the indwelling spirit; and day by day, year by year, each one is creating this body by the quality and character of his mental life. It is in this body in which after death he will find himself, and it rests with him to make it beautiful or the reverse. It will image the quality of his spiritual life. It will be "in the heavens," that is, in the ethereal world, which immediately succeed this world. Every pure thought and noble aspiration contribute to its beauty.

There can be no question but that the significance and usefulness of life is in exact proportion to the power of relating itself, through prayer, to the Divine. To turn away from the world of sense and to enter the world of spirit is the one supreme privilege of human life. It is the power of doing this that accentuates the great gulf fixed between the physical and the spiritual worlds, of both of which man is an inhabitant. While the "substantial body," — as Sweden-

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borg so truly calls the spiritual body which is permanent, while the physical body is fleeting and changing and inevitably disappears, in time, and returns to dust, — while the spiritual man in his substantial body is still enveloped in the physical case, and thus held to the physical world, he shares, perforce, the physical life of the animal. But the degree to which he shares this is optional with himself. If he choose, he may live the life whose chief events are dining and dressing and delving, — whether it be on the plane of luxury and splendor, or of poverty and limitations. There is just as much materiality of life among the multi-millionaires as there is among the very poor. Nor is this materiality a necessary condition for either extreme; it is in no sense an inevitable accompaniment of wealth or poverty, but depends in each case on the individual, on the degree to which he has achieved his spirituality.

The moment one realizes himself as a spiritual being, belonging by right to the spiritual world, one whose true interests are in and of

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that realm, and to whom communion with the Divine is the very breath of existence, the one elixir of life, that moment he asserts himself aright. From that hour his life becomes a significant factor in true progress. This spiritual truth is closely linked with certain scientific facts. The scientists have theories of inner ethers by means of which psychic power is conveyed and which translate it into action, as the wire translates the electric current to express a message. A new scientist asserts his conviction that there are no various states of ether, but that all space is filled with matter in various states of vibration; and that what we had heretofore called air and ether is simply all one substance in degrees of lower and higher range. It is conceivable that this latest theory may approximate to the truth more nearly than any previous one. No one has yet discovered those forces of nature by means of which sense relates itself to spirit. There is certainly some great law, still unrecognized and unformulated, which acts and

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which is acted upon, by human beings, irrespective of any physical means; but why these laws sometimes do and sometimes do not produce given results, no one can tell. There are existing laws that transcend scientific scrutiny. The marvellous results of chemical combinations; the miracle nature of electricity and all its phenomena fade into absolute nothingness beside the higher marvels of the action of spirit. The crude and merely approximate truth must be that in each human being is a part of the Divine being; that this Divine element may be nurtured and strengthened by living in its native atmosphere of spiritual life, — in the atmosphere of peace, joy, and love; and that this potency of God and of man, so far as he relates himself to God, can act upon that substance that fills all space; that this substance, whether it be ether, or whether it be matter differentiated in degree of vibration, is intensely susceptible, in the most infinitely delicate way, to thought, which acts upon it as physical force can act on physical matter. To realize intel-

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ligently one's *relatedness* to God, and one's own power over this subtle matter, whatever it be, that fills all space, is to arise in newness of life. It is to realize one's self as a spiritual being, here and now, and an inhabitant of the spiritual world. It is to realize that one's relation to the physical world is a merely incidental thing,—a fact that has its purpose, its responsibilities, as a phase of development, and which it is most important to use aright; but which is inevitably transient.

In Mr. Mackenzie Bell's beautiful biography of Christina Rossetti, nothing is more significant than the fact that this great religious poet received her power naturally by the constant relating of her soul to the Divine; her habits of devotion and of communion, which enabled the higher currents of life to flow through her organism. Prayer may be a formal and ceremonial act, — and mean nothing; it may be the absolute surrender of one's soul to the Divine, when it enters behind the veil into the very glory of God. And as Miss Rossetti said of an artist that

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"the sacred themes he treated were a part of his life, and that this was the secret of his wonderful power," so is it the secret of power on the part of every human being.

Life uplifted to God transcends death, and those in the Seen and in the Unseen meet and mingle in the deepest sympathy of spiritual communion.

* * * * *

Build Thee More Stately Mansions.

For life, with all it yields of joy and woe,
And hope and fear, — believe the aged friend, —
Is just our chance o' the prize of learning love,
How love might be, hath been, indeed, and is,
And that we hold thenceforth to the uttermost
Such prize despite the envy of the world,
And, having gained truth, keep truth; that is all.

BROWNING.

The will is a current of force which is to one's individual life like the helm to a ship. It can be conserved to the highest use in controlling all the flowing conditions of life, and steering its possessor on his upward and downward course; or it may be frittered and dis-

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sipated by idle chatter, by a negation of purpose, by the gradual waste of life in aimless days.

"She felt it die a little every day,
Flutter less wildly, and more feebly pray.
Stiller it grew; at times she felt it pull,
Imploring thinly something beautiful,
And in the night was painfully awake
And struggled in the darkness till daybreak.
For not at once, not without any strife,
It died; at times it started back to life,
Now at some angel evening after rain
Builded like early Paradise again.
Now at some flower, or human face, or sky,
With silent tremble of infinity;
Or at some waft of fields in midnight sweet,
Or soul of summer dawn in the dark street."

The poet has reference to the soul in these remarkable lines that thrill through one's deepest consciousness with a regenerating and fairly a transforming power, — this impressive picture of the real self "imploring something beautiful" by which it may live. Physical starvation touches whole nations into sympathy; but what can be said of that spiritual starvation which pervades the world? What

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can be said of that life in which the soul "dies a little every day"? of the nights when it utters its call and demands of the outer man that he so live as to supply its sustenance?

In these lines the poet conceives of the soul as a term representing the spiritual being, the real man, whose true life is that of the activity of spiritual faculties, and which, deprived of the exercise of these, "dies a little every day." Its decadence is registered by the growing feebleness of its prayers; for prayer is that condition through which the soul is brought into direct relation with the Divine. To cut off prayer from life is like cutting the roots from the tree; that connection, by means of which it drew its sustenance, is gone. Spiritual life is both a gift and an achievement. It is a gift that must either increase or decrease. "He that is not with me is against me." It is the privilege and the responsibility of man to develop his spiritual life into the dominant personality that shall permeate and control all his lower self; or he may so ignore and stifle and deny it — that at last it ceases to call.

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Then what is he? A physical shell, so to speak, drifting idly and aimlessly as a ship without rudder or compass.

The absolute oneness of all spiritual life, whether in the physical body in the physical world, or in the psychic body in the ethereal world, is perhaps the fundamental truth on which to base all speculative theories of psychic problems. The greatest obstacle to the general comprehension of the supreme truth of intercommunication between the two worlds of the Seen and the Unseen lies in the fact that the change wrought by death has been greatly exaggerated, and has also been relegated to the regions of the unknowable as well as of the unknown. This difficulty is the initial one to be overcome. First of all, let us accept the truth that the physical world is a rudimentary and an experimental condition; that the physical body is a temporary instrument, designed to serve the real (a psychical) body for its contact with matter during its sojourn here, but that the individual, whether in his psychic body in the ethereal

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world, or whether he is still encased in the temporary physical body in the material world, is practically the same, and that thus communication between the two worlds is possible on coming to a recognition of spiritual laws. The change we term death is simply in the withdrawal of the psychic body from this physical case. The ethereal world in which it then enters is the real world, — the world of finer forces, of higher potencies, than this. Science, in its discovery of the inner ether, offers a reasonable theory, and one which may very possibly be verified by psychic research, that this composes the atmosphere of the spiritual world; that as we, here, breathe the air around us, so they, in the realm just beyond, breathe this inner ether. This brings our perceptions of that realm into a somewhat definite form and enables us to grasp, to some degree, at least, the conception of the interpenetration of the two worlds.

It is sometimes objected that the spiritual and the physical cannot co-exist in the same space. But let us keep to the realization that

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all persons in both worlds are spiritual beings, and that the life of the spirit is not determined or controlled by the incident of being in or out of the physical body. What different degrees of life are practically co-existent here in the same block, the same house, even. Take two adjoining rooms in an hotel, and how vast a gulf may yawn between the quality of life lived in each! Science has discovered that the atmosphere is electric, and that thought is the most potent force, and these two truths suggest a very reasonable clew to the process by means of which thought darts through space and reaches those in the ethereal world.

The magnetic sensitiveness of the spirit to thought currents is astounding. It has long seemed to many persons that the very air conveyed messages — and so it does. One may "call up" another, in either this world or in the ethereal world, at any time, simply by directing to him a strong current of thought. The thousand little things generally ranked as coincidents are really illustrations of this

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law. One thinks intently of a friend whom, perhaps, he has not met, or heard from, for years, and, presto, a letter, or the person himself appears. One can settle misunderstandings, convey counsel, entreaty, instruction, or irritation, — all by the quality of the thought he sends forth. All this is a part of the phenomena of spiritual life. We must not make the mistake of imagining we become spiritual beings only by death. We are spiritual beings, and our real life is, even now, in the spiritual world, and carried on by means of spiritual forces. Everything which is intellectual and moral is of the spirit. Such men as Edison and Tesla are dealing with the higher spiritual forces. When Cyrus Field laid the Atlantic cable, it was a work of the spiritual rather than of the physical world. So are the vast works of commerce, of transportation, of building, the discovery of new countries and the promulgation of the higher civilization in every form. We must not regard spiritual life as limited to mere religious or devotional rites and ceremonies. These have their place

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and an important one; but they are included among a thousand other things that make up the life of the spirit. Man is primarily and permanently a spiritual being, and only incidentally and temporarily a physical being.

The power of each individual life is multiplied indefinitely by achieving a clear and well-settled view of its relation to the unseen world and the recognition of the potent and sympathetic companionship of the unseen friends and helpers. Under proper conditions we can all of us go into the ethereal world at any time. (As we must claim that the present world is also a spiritual world, it is clearer to use the term "ethereal" to designate the state entered at death.) Prayer, the concentration of high aspiration, the intense call of the soul, opens to our spiritual senses the higher potencies of the realm just beyond. One may draw to himself musical creation, or poetry, romance, inventions, ethical truth, the power to solve mathematical problems, anything, indeed, of which he has in himself the magnetic germ. It is by placing himself

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in this rapport with higher spiritual forces that he is enabled to create in the astral that which will afterward appear objectively. One may sit down alone at night the last thing before retiring to rest, and actually create all the next day for himself; its incidents, its grouping of persons, its achievements. The atmosphere holds every element that goes to make up the combinations of outward life, and we can draw from it at pleasure. The astral world is plastic to the touch. Every form can there be moulded. It is perfectly possible for any one to study the spiritual laws that control all life — in the physical and in the ethereal worlds — and learn to create his own life. Not only is this possible; not only is it one's privilege; but it is also the duty, the responsibility, of every individual. Sweetness and light are to be had on the same terms as bitterness and darkness. It is only a question of spiritual selection. It is only a question of recognizing the oneness of life, which, though divided, is not changed by the event of death. The

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intimate and magnetic interrelations between life in the physical and in the ethereal worlds can hardly be sufficiently realized.

The immortal self of man "implores something beautiful" on which to live; cries out unceasingly for its spiritual food of thought and purpose and love and high endeavor. The secret of all hope and happiness; the key to all achievement that is of value; the claim to the inheritance of Immortality even, — lies in the degree to which this spiritual self may be developed and made the dominant power fully realized in the outer and temporal personality in that it takes complete control and assumes supreme ascendency, even here, in the life on earth; as it shall hold hereafter in its progress toward the Divine, in its union with God, in its life eternal in the Paradisa Gloria.

THE END.

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IT is an open secret that the friend referred to in this little book ("After Her Death: the Story of a Summer") by the author of "The World Beautiful," is Miss Kate Field, whose portrait appears as the frontispiece. Miss Field had inspired on the part of the writer one of those rare friendships of absolute devotion whose trust and truth and tenderness made a kind of consecration of life. Even now this inspiration (the outcome of the fifteen years of friendship and interest) is felt by the author in all she does.

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The beautiful friendship between two natures of exalted spiritual character was not ended by death, but rather made more intimate, more real. Words can hardly do justice to the exquisitely tender spirit in which Miss Whiting tells the messages uttered to her mind by the woman who had passed to the life beyond this. There has been no more convincing testimony to the feasibility of communication with the spirits of friends who have passed into what Miss Whiting considers the real life. — *The Boston Herald.*

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Miss Whiting's remarkable psychic experiences are given in this book in such a manner that the reader seems to be living her life and experiences while reading. She tells how, in a steamer on the Atlantic, she received a telepathic communication from a friend who had just passed to spirit life from an island in the Pacific, the message being confirmed two weeks later by a cablegram sent her in Paris from America, since which time she has held frequent telepathic communion with this friend. She insists that we may all become our own mediums by following her example.

The chapters are entitled, "What Lacks the Summer?" "From Inmost Dreamland," "Past the Morning Star," "In Two Worlds," "Distant Gates of Eden," "Unto My Heart Thou Livest So," "Across the World I speak to Thee," "The Deeper Meaning of the Hour." — *The Philosophical Journal.*

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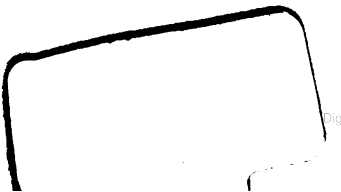
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